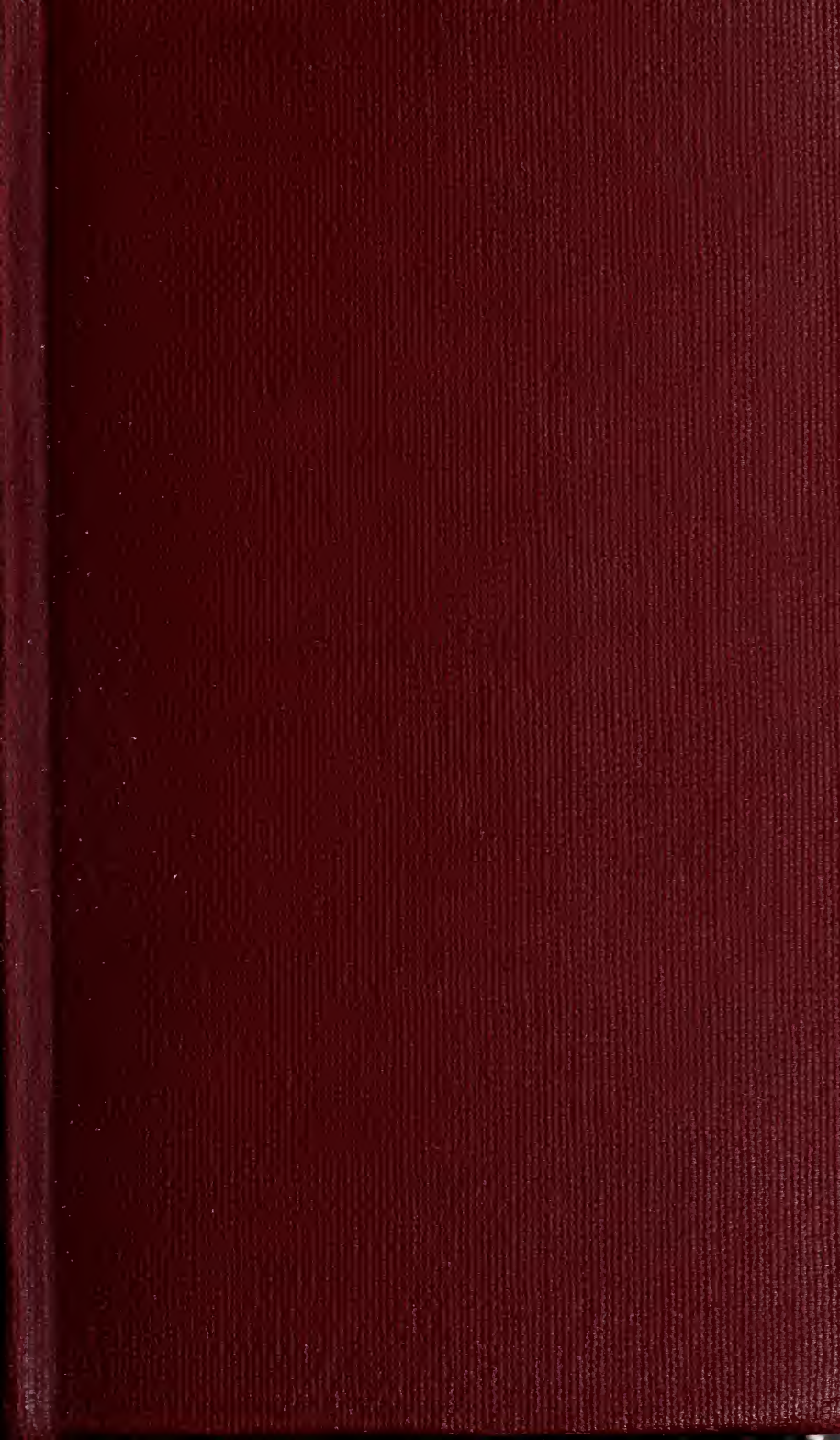










NOTICES OF THE WORK.

From Rev. Tryon Edwards, D. D., of New London, Conn.

What the original Pilgrim's Progress did for Christian experience, this has endeavored to do for the external history of religion in this country, for the last thirty years. It is a work of ingenuity, industry, and talent; combining the depth of a profound discussion, with the interest of a personal narrative. As a faithful record of history, a strong defence of truth and order, a skilful discrimination between the true and false in religious doctrine and experience, and a portrait-like description of men and events, it is worthy of high commendation.

From Rev. Alvan Cobb, of Taunton, Mass.

I have been much delighted with the ability, clearness, and conclusiveness, of the discussions in this work. I am astonished that so much doctrinal, practical, and experimental knowledge, together with such conclusive reasoning against the numerous heresies and delusions of the day, should be thrown into so small a volume. The author has presented a faithful testimony in favor of the disinterested nature of true religion, and against the deceitful and deleterious forms of selfishness, with which our times abound. I deem the book one of the most sensible and useful productions of the age. To the true friends of Zion, who have been familiar with American revivals, and the very different means used to promote them, especially during the last twenty-five years, this last effort of a much beloved and deeply lamented brother in Christ, will be welcomed with warm emotions of heart. The colloquial discussions on "bodily agitations, nervous affections, mesmerism, witchcraft, capital punishment, fairs, light reading, comic pictures, intemperance, slavery, theatres, Sabbath breaking," and numerous other topics of interest, are admirable. The author, though dead, yet speaketh to the churches with a warning voice, and with words of truth and soberness.

From Rev. Dr. Cooke, Editor of the N. E. Puritan.

The central design of the work is to preserve the purity and power of revivals of religion, by guarding against the errors, delusions, and hurtful measures that tend to corrupt them. It is written in imitation of the style of Bunyan; and real characters, with allegorical names, are introduced, and important principles and measures are discussed. The author seems to have daguerreotyped all the remarkable scenes and characters that have attained special notoriety in connection with American revivals, for the last twenty-five years. Real names are not used; but so much of likeness is thrown into the picture, that the names would be superfluous. And he has attained the rare merit of a very entertaining book, made up of discussions of subjects which ordinarily have few attractions, except for Christians of more discriminating minds. The subjects which come under notice are vital to the progress of true religion; and the author's method of discriminating between the true and the false in religion, is so graphic, that the reader cannot miss his meaning, nor fail to be interested. But while revivals of religion are the main theme of the book, it is by no means confined to these. The labor of distinguishing between true and false religion is carried out with a masterly hand, in its relations to all the main doctrines and experience of Christianity. The work, in short, is adapted to a broad field of use-

NOTICES OF THE WORK.

fulness, by the side of that of the works of Edwards on kindred subjects.

As a specimen of the author's painting to the life, we might refer to the portrait which he has drawn of Dr. Nettleton. Yet this is not a mere portrait to be admired ; but set, as it is, in contrast with opposite characters, it is made to give living instruction. A wide circulation of this book would be a good work for our churches.

From Rev R. S. Storrs, D. D., of Braintree, Mass.

If the Pilgrim's Progress in the Nineteenth Century has less attractiveness for the mass of minds than the model work of Bunyan, an abundant compensation is found in the thoroughness of its discussions, and the clearness with which it brings out the distinguishing points of evangelical doctrine, in connection with their practical results. It is not, however, deficient in the lighter attractions of a flowing style and beautiful imagery, combined with various and apt illustrations. But its chief excellence lies in its happy adaptation to the times in which we live — in the freedom and force with which it maintains the truth of God, and exposes the nakedness of formalism, rationalism, fanaticism, perfectionism, and other antagonistical forms of error. Even if unprepared to vouch for the correctness of each and every point in the theorizing of the author, yet any intelligent and spiritually-minded man will readily identify the great positions he holds, with the oracles of God. In a word, the work, as a whole, is admirable, and promises more usefulness, as a source of comfort to believers, of alarm to hypocrites, of restraint to fanatics, and of confusion to the open enemies of the cross, than any other work of modern times, on the characteristics of "pure and undefiled religion," that has fallen in my way.

From Rev. Jacob Ide, D. D., West Medway, Mass.

I have read, with great satisfaction, a part of the Pilgrim's Progress of the Nineteenth Century, — enough to give me a very favorable impression of the whole work. If what I have not read is of equal value with that part to which I have paid particular attention, (and I have no doubt it is,) the book is one of rare excellence. Written with great ability, it evinces not only the talents, the learning, and the piety of the distinguished author, but the close attention he paid to the state of religion in our country, and the deep solicitude he felt in respect to the agencies which tend to promote or hinder its advancement. Though this book contains many chapters upon subjects which are generally considered dry and abstruse, yet it is rendered both entertaining and instructive. The accuracy with which the author discriminates between true and false doctrine, between genuine and spurious revivals, and between scriptural and unscriptural measures for the promotion of religion, cannot fail to guard the church against a host of errors which have prevailed both in doctrine and practice. I am not personally acquainted with all the facts to which allusion is made in the work, nor with all the men whose principles and measures are here depicted ; but so far as I do know them, I can testify to the truthfulness and pertinency of the statements. In my view, there is at the present time as much need of such a work as this, as there was of Bunyan's Pilgrim's Progress at the period in which he wrote ; and I cannot think it a vain hope that it may yet do as much good as that immortal work has done.

NOTICES OF THE WORK.

From Rev. Dr. Woodbridge, Hadley, Mass.

As a scholar, a metaphysician, a sound, discriminating theologian, amiable in character, and decided in conduct, amidst great temptations to instability, Dr. Weeks attained to an eminence which comparatively few have enjoyed. I hardly know when I have met with a work at once so entertaining, so practical, and so instructive, as his *Pilgrim's Progress*. By it the learned and ingenious author, though dead, yet speaketh; and I cannot but hope, that by means of its wide circulation, he will speak to many thousands, for the establishment of Christians in the faith once delivered to the saints, and the promotion of the cause of truth, sound morals, and evangelical piety.

From Rev. Dr. Emerson, Andover, Mass.

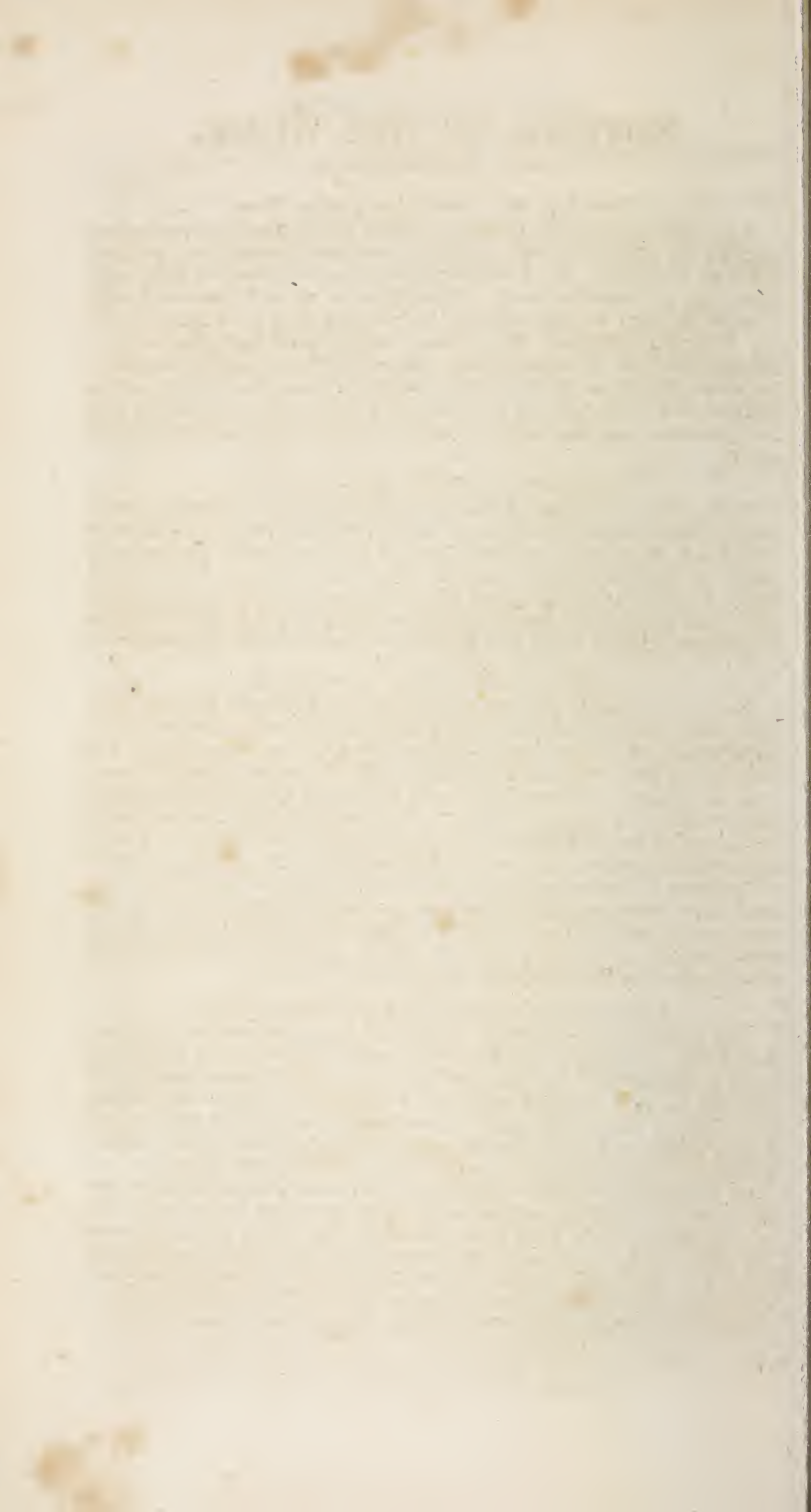
If the other chapters of this work are equal to the first eighteen which I have read, I think it one of the most interesting and instructive books that have appeared in our day, and well worthy of a place in every Christian family. If not so comic as Bunyan's, it seems equally adapted to the plain common sense of all classes of men, and teaches the deep things of religious doctrine and Christian experience in their close connections and most intelligible forms.

From Rev. Dr. Eddy, Newark, N. J.

From an intimate acquaintance with Dr. Weeks for the last thirteen years, I am free to say, that I have seldom met a man of clearer perceptions, of a more discriminating mind, or one more alive to the purity and prosperity of the church. He was a true friend to revivals of religion, and regarded every scriptural means of their promotion with the deepest interest. The method which he has taken to commend his own views of truth, and to review what he regarded as errors in doctrine, and as unscriptural means to promote revivals of religion, is well adapted to secure an attentive perusal of his work. And those who may differ from him on some minor points will accord great merit to his book. It fills a place wholly unoccupied by any other work; and I am confident it will be regarded, by the friends of truth and order, as calculated to be eminently useful.

From Wm. B. Kinney, Editor of Newark Sentinel.

The learned and lamented author of the posthumous work now before us, adopting the form of Bunyan's allegory, has admirably used it to elucidate the history and course of religious opinion and practice in this country during the past thirty years. By taking his Pilgrims along the same general path pursued by Bunyan, he brings them into contact with many familiar delusions and follies, which are discussed and exposed in easy colloquial discourse, and with remarkable ability. Readers who remember any thing of the fanatical and virulent excitements which prevailed in various parts of the State of New York a few years ago, the effects of which were felt even here, will be specially struck with his graphic account of them and the chief actors concerned. The style is singularly pure and agreeable, and the reader is pleasantly beguiled into the discussion of the profoundest truths that can occupy the human mind.



THE
PILGRIM'S PROGRESS

IN THE
NINETEENTH CENTURY.

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BY WILLIAM R. WEEKS, D.D.  
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ADVERTISEMENT.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY contends for the distinguishing truths and order of the Gospel. It exalts God, by ascribing to him his real perfections and prerogatives. It searches the heart, keeps prominent the vital distinction between the saint and sinner, and draws the line between the one only disinterested, and the many forms of selfish religion. No one can read these pages without feeling that *it is a great thing to be a Christian*.

It is a body of discriminating instruction on doctrinal truth and experimental religion, on revivals, and the way to promote them,—in easy, colloquial discourse; and is fitted for distinguished usefulness in any age. In the present it seems to be peculiarly needed, and we trust will meet with a cordial reception.

Several of the first chapters have been published three times; and the inquiry has often been made, when the completion of the work might be expected. The Editor of the first Theological Magazine in our country once said of these first chapters: "So much discriminating evangelical truth, in so pleasing a style, was perhaps never before published in our world." The Author's lamented death just as the work was going to press, has now sealed it as his last testimony in the cause of truth.

The lapse of nearly a quarter of a century since the introduction of the new measures in promoting revivals, now seems to call for their exposure. Though a portion of the generation who witnessed these trying scenes are gone, there are some still living whose hearts are scarcely healed from the wounds they then received; and a generation is coming upon the stage, which needs to be guarded against these and similar devices of the adversary. To detect false principles, and trace moral causes to their final effects, is of great importance to the cause of truth. What the mounds and dikes of Holland have been to the sea of waters, such have been the publications of Edwards and others, to the floods of error that are ever liable to overflow and desolate the Church of God. This book presents another barrier. The cause of vital piety will be promoted by its circulation; and the future ecclesiastical historian will catch a prominent feature of our times from the record.

THE PUBLISHERS.

P R E F A C E.

AMONG the books which fell into the hands of the Author when a child, was Bunyan's Pilgrim; and no one interested his feelings more deeply, or probably contributed in a higher degree to give form to his mind and direction to his thoughts. And when, at a later period, by the study of divine truth, he was led to perceive some mistakes into which Bunyan had fallen, in a theology generally sound, he was led to think it desirable that a Pilgrim's Progress should be written in which those mistakes should be avoided, and which should be adapted to the present times. Accordingly, about the year 1812, a few of the first chapters of this work were sketched, and some thoughts set down for its further progress. About 1824-5, twenty-one chapters of it were published in a periodical; and in 1828-9 six more, making the first twenty-seven chapters, which are now given with very little alteration. About that time materials were collected for the further progress of the work, as will be recognized by those who were conversant with that remarkable season. It was not, however, till recently, that circumstances permitted the work to be taken up again, and carried through.

The Author makes no pretensions to the originality of Bunyan; but he hopes, by taking his Pilgrims along the same path which Bunyan has marked out, and introducing such new incidents as are adapted to the present century, to furnish a book of useful reading for both young and old. In discussing opinions and practices which he deems erroneous, his aim has been to do impartial justice. He has, therefore, when practicable, taken the very words of authors from their own publications, and accompanied them with the usual marks of quotation. This he has done also with the works of authors he approves. But, as he desired to direct the attention of his readers to *things*, and not to persons, he has not usually given names. The characters introduced are chiefly allegorical, though some will doubtless be considered as taken from the life. And if any one shall recognize his own likeness, the Author sincerely hopes that he will not be like one who "beholdeth his natural face in a glass, and goeth his way, and straightway forgetteth what manner of man he was;" but will carefully correct any faults he shall discover; so that the view which is given may be for his profit, and not for his hurt.

THE AUTHOR.

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THE
PILGRIM'S PROGRESS
IN THE
NINETEENTH CENTURY.

CHAPTER I.

IN journeying through the wilderness of this world, it happened that I fell in company with a man of singular parts, whose name was Mr. *Sagacity*; and having far to travel in the same road, I enjoyed the pleasure of his society; and the benefit of his conversation, for many days. Knowing that he was the same person who had formerly given a relation of the adventures of certain pilgrims, in their progress from the city of Destruction to the Celestial Country, I embraced the opportunity of inquiring further respecting them; and was much delighted with hearing the old gentleman relate again the various perils the pilgrims encountered, for the love they bore to the Prince Immanuel, the wonderful deliverances which they had experienced by the strength of his arm, and the happy termination of their journey. When the good man dwelt on the joys of the state in which they now are, and spoke of those things which eye hath not seen, nor ear heard, neither have entered into the heart of man, I felt my heart burn with strong desire to go also on pilgrimage, to be a follower of them who through faith and patience have inherited the promises, that I too might share in the glories of the new Jerusalem, and might sit down with the general assembly of pilgrims at the marriage supper of the Prince Immanuel.

So strongly had these things taken possession of my mind, that when I laid me down to sleep at the inn, I had no sooner closed my eyes, than my imagination returned to the pilgrims and their adventures. Methought I stood upon an eminence, which commanded an extensive prospect of the country,

and allowed me to extend my view far to the east. On my right, in the plain below, was the city of Destruction, with the towns of Stupidity, Sensuality, and Carnal Security, and the extensive regions of the province of Darkland. To the south was Mount Sinai, and just beyond it the town of Formality, the village of Morality, and the other towns and villages of Pharisee-land. Just before me was the wicket-gate, which stood at the head of the narrow way; and from this gate, stretching due east, far as the eye could reach, lay the road to the Celestial City.

On directing my attention to the valley below me, I perceived that the suburbs of the city of Destruction were extended close up to the wicket-gate; and that this part of the city, as well as every other, was exceedingly populous. Fixing my eyes upon the inhabitants, I observed that all was bustle and confusion among them. All appeared eagerly engaged, and exerting all their powers, in the pursuit of something, but what, I could not at first distinctly perceive. On drawing nearer, and looking more attentively, I could more clearly distinguish what their employments were. Some of them were endeavoring to climb a high hill called Worldly-Honor. The sides of this hill were very steep, and at the same time very slippery, so that few of the climbers ever reached the summit. And those few who did reach the summit, I perceived did not remain there; but presently their heads grew dizzy, and they tumbled headlong, to be seen no more. Many were the expedients resorted to, in order to mount up this dangerous hill. Some mounted upon the shoulders of others, that they might reach a place where there was foot-hold, and all seemed willing at first to take others upon their shoulders, with the expectation that when they were up, they would assist them in turn. But these expectations were seldom realized; for those who were up seemed so intent upon mounting higher, as not to regard those below, any further than they needed their help. Many who had reached a considerable elevation were pulled down by others who were desirous of taking their places. And many who thus pulled others down, fell with them to the bottom. Some having secured the ladder of popular favor, ascended quickly to a great height, when the ladder suddenly gave way, and their bones were broken with the fall.

Others I saw digging with vast labor in a mine called Worldly Gain, and burdening themselves with great quantities of the earth they brought thence. Many of those who descended into the mine I observed never came out again; but the earth often fell in upon them and buried them alive. Such occurrences, however, did not seem in the least to damp the

ardor of the survivors, who continued digging with the same eagerness, though at the imminent hazard of their lives. The earth, which was brought from the mine, appeared to occasion many quarrels among those who possessed it. And when they carried it home, I saw that they were not able to sleep, for fear that others should set upon them and take it away. Children often wished their parents dead, that they might get possession of what was in their hands ; and as soon as their parents were out of the way, quarrelled among themselves about the division. And I saw, moreover, that several very ill-favored and dreadful shapes, called Fraud, and Lying, and Perjury, and Murder, were continually walking about amongst the diggers, taking the earth from some and giving it to others. Those who received it from them seemed to exult for a few moments in the possession ; but soon another monster called Remorse, with viper hair and snaky whip, pursued them wherever they went.

Another part of the inhabitants I saw employing themselves very differently still. These were chiefly of the younger sort. In the midst of the city ran several deep, turbid, sluggish streams, called the streams of Sensual Pleasure, the waters of which were mingled with vast quantities of mire and filth, which were drained off from the streets and common sewers of the city, and continually sent forth the most offensive and pestilential exhalations. These streams, flowing together in the heart of the city, formed a vast whirlpool, called the Vortex of Dissipation, in which multitudes were continually swallowed up, and carried into the Dead Sea. To these foul streams vast crowds of both sexes were continually resorting, and with the greatest seeming eagerness were drinking down the fetid waters with an insatiable thirst. Numbers were sailing down these streams to the Vortex of Dissipation, and many boys were bathing in them, and sporting in the mire and filth.

When I had seen the inhabitants of the city thus employed, I said to myself, These people cannot be in the enjoyment of right reason, they are certainly beside themselves. And what strengthened me in this opinion was, that I saw no one among them who was at all satisfied with his present condition ; but the mind of every one appeared like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. And notwithstanding that they found so little satisfaction in their pursuits, they still returned to them with as much eagerness as ever. And I saw, moreover, that every one had a heavy burden on his back, like that which the pilgrim Christian had before he became a pilgrim ; and that although these burdens seemed to me to be sufficiently heavy to sink them down to Tophet, yet

none of them seemed to be sensible that he had any burden at all. And besides this, I perceived under the whole city a vast pit, filled with combustible materials, and burning with great fierceness, which had gradually worn away the ground on which the city stood, so that in many places it was a mere shell, and often trembled under them, as if it were ready to crumble in pieces, and plunge the whole city into the burning abyss below. And notwithstanding all this, they appeared to be as unconcerned, and as eagerly engaged in their various employments, as if there were no danger to be apprehended.

While I looked at them, and wondered at their conduct in their present circumstances, I observed one near me, whose name was Revelation, to whom I addressed myself, and inquired if he could explain these things.

Then said he to me, This whole country was once under the dominion of the Celestial King, who governed it with the greatest equity and mildness, and imposed no restraints upon the inhabitants, but such as were necessary for their own and the general good. The black tyrant, however, the implacable enemy of their King, found means to persuade them that the wholesome restraints they were under were intolerable, and too grievous to be submitted to; and that if they would revolt from their lawful prince, and put themselves under his control, they should be exalted to great dignity, and enjoy unbounded liberty. They accordingly revolted from their rightful King, and became the subjects of the black tyrant.

But he has greatly deceived them, said I. He has so, replied Mr. Revelation; for instead of being highly exalted, and becoming as gods, which he promised them, they have debased themselves to the lowest depth of degradation, and have become the vilest of creatures. And instead of enjoying greater liberty, they are now the veriest slaves in the universe.

They do not appear to be in the enjoyment of their right reason, said I.

Rev. They are not. "Their hearts are full of evil, and madness is in their hearts while they live." The black tyrant has blinded the eyes of their understanding. And so complete is his influence over them, that they do not perceive their bondage, nor the heavy burdens they have upon their backs.

They are greatly to be pitied, said I.

Rev. They are indeed; but they are more to be blamed.

How is that? said I. Do we not think a man excusable for what he does under the influence of lunacy, when he is not in the enjoyment of right reason?

Rev. We do so when a man is under the influence of *natural* blindness, madness, or lunacy. But the madness of these

people is of a peculiar nature. It is not *natural*, but *moral*. They are entirely *voluntary* in their madness. The black tyrant could never have brought them under his power without their consent. He can have no further influence upon them now than they please to give him; and he cannot keep them in subjection a moment longer than they are his willing slaves.

But, have they no information, said I, of the danger to which they are exposed by remaining in the city?

Rev. They have the best information. I am continually employed in pointing out to them this danger, and the way to escape it through yonder gate. I am always proclaiming that the wrath of the King is revealed from his throne against them, and pointing out to them the dangerous pit of fire and brimstone over which they hang, and which is very soon to swallow up their whole city. But I am very little regarded. Some say that I am an impostor, and they will not listen to me. Others say my language is so mysterious they cannot understand it if they try, and they will not try. Others say I tell some truth and some lies, and they cannot tell what to depend upon. Others admit that all I say is true, in some sense or other, but they will not believe I mean as I say. Others say they are too much employed just now, they have no time to listen to me, and bid me call again at a more convenient season. There is one, named Conscience, who seconds my designs as far as he can. He never contradicts the opinions of those he addresses, but often crosses their inclinations. He bids them attend to my instructions, and always act according to their best judgment of what is right. He often follows them into their secret retirements, and expostulates with them upon the folly and wickedness of their conduct; and sometimes he breaks in upon them in the midst of their carousals, and terrifies them with the tidings of what is coming upon them. But they are far from being pleased with his admonitions; and if they cannot contrive to silence him, they usually drown his voice in the noise and bustle which they raise. Evangelist also often goes and preaches to them, and warns them to flee from the wrath to come. And Goodwill, at the gate, stands with the doors wide open, night and day, with his hands stretched out towards them, saying in the most affectionate manner, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Upon hearing these words, I cast my eyes toward the gate, and saw a crowd of people collecting near it, round a venerable old man, whom I presently knew to be Evangelist. I therefore descended the hill, and mingled with the crowd, that I might hear him preach. After prayer, he opened a book

which he held in his hand, and read the following words: "Now then we are ambassadors for Immanuel, as though the King did beseech you by us, we pray you in Immanuel's stead, be ye reconciled to the King." After pointing out the nature of the controversy between the King and his rebellious subjects, and showing the unreasonableness and wickedness of their conduct, and the propriety of their submitting themselves unconditionally to the King, he pointed out to them, in the most affecting manner, what the Prince Immanuel had done to open the door of reconciliation; and urged them, by his dying groans and bitter agonies, to renounce their rebellion and return to their allegiance. At the same time he warned those who should refuse to submit, of the danger to which they were exposed from the dreadful pit over which they were suspended, and the wrath of the King which was revealed against them. I was too much interested in the subject to notice the manner in which it affected the hearers while it was delivered; but when the preacher had dismissed the assembly, I observed a number of persons collected in a group, making their remarks upon what they had heard.

I am weary, said Mr. Curiosity, with hearing the same old tale, every time he preaches: he never gives us any thing that is new.

I am displeased, said Mr. Obstinate, that he always insists upon our giving up our side of the controversy, and never speaks of the King's yielding a tittle. For my part, I am willing to be on good terms with the King, provided he will give up his claims, and be reconciled to us.

For my part, said Mr. Pride, I cannot bear to hear him always talking of submission. And what is worse than all, he would have us submit unconditionally. He would have us throw ourselves into the hands of the King, to be disposed of at his sovereign pleasure. Perhaps he would banish or imprison the half of us. I am determined never to be reconciled to the King, unless he will previously stipulate never to bring me to a trial, but to raise me to a throne; and then I shall be willing to submit, if he calls that submission.

The greatest fault I find, said Mr. Self-complacent, is that he gives such an odious character to those who are in rebellion against the King. He will not allow that there is any moral goodness in them, but insists that they are wholly corrupt, and that every imagination of the thoughts of their heart is only evil continually. I consider this as a libel upon the whole of us.

I am displeased, said Mr. Secure, that he preaches so much terror. For my part, I have no idea of being frightened into

submission to the King. I do not believe there is any such pit of fire and brimstone, as he speaks of, beneath our city, ready to swallow us up. I have a better opinion of the King, than to suppose that he will punish the creatures which he has made, for any crimes which it is in their power to commit.

CHAPTER II.

THEN I turned my attention another way, and observed two young gentlemen walking aside by themselves, whose countenances showed that the discourse of Evangelist had made a deep impression upon their minds. The name of the one was Sensitive, and that of the other, Sincere. Both appeared to be filled with deep distress, and the tears flowed copiously from the eyes of Sensitive.

Oh, said Sensitive, what shall I do? The wrath of the King is revealed against us. How stupid have I been, that I did not think of it before.

And I, said Sincere, begin to think that we do, indeed, hang over a dreadful pit, which will, sooner or later, swallow up our city and all that inhabit it.

Oh, said Sensitive, I will never more be so stupid. I will go to our minister and inquire what I shall do to escape the wrath to come.

And I, said Sincere, will go home and settle my affairs, and prepare to leave the city.

Then I observed that there was a number of churches in the city of Destruction, whose pulpits were supplied by ministers, who were had in very high esteem, and who were very popular in the city; such as Dr. Smoothman, Dr. Soothing, Mr. Slight-heal, Mr. Save-all, and several others. Sensitive belonged to the parish of Dr. Smoothman, with whom he was well acquainted, and going directly to his house, desired to speak with him. So the Doctor took him into his study, and after bidding him to be seated, inquired what he wanted. At which Sensitive burst into tears, and was so overcome that he could not speak. Then said Dr. Smoothman, Compose yourself, young man, and tell me what is the matter.

Sensitive. Oh, sir, I fear I am undone forever!

Dr. Smoothman. Undone forever! Why, what has happened to you?

Sen. I am a sinner, sir, and I fear I shall fall into the burning pit. I fear that the King is very angry with me.

Dr. Sm. If that is all, you may quiet your fears. We are all sinners; but the King is very merciful.

Sen. But I have heard, sir, that the King is angry with the wicked every day.

Dr. Sm. That is, with those who are very wicked, as swearers, thieves, drunkards, adulterers, and the like. But you are not guilty of any such sins. I have been acquainted with you from a child, and have always known you to be a modest, sober youth, and never addicted to any disreputable practices.

Sen. But I have heard that the law of the King requires us to love him with all our heart, and our neighbor as ourselves; and this without any interruption, upon pain of his eternal displeasure, which I fear I have not done.

Dr. Sm. That was the law given to man before the fall. The King then required perfect obedience, upon pain of his eternal displeasure. But since we have become fallen, imperfect creatures, he has placed us under a milder law, better suited to our circumstances. If we lead a sober, regular life, go constantly to church, are honest in our dealings, kind to the poor, and do not fall into any violent out-breaking sins, we have no reason to fear but that he will accept us. It is true that we may be guilty of some little sins, some venial faults (who is there that is without some?) but the King knows that these are infirmities which are incident to our fallen nature; and as our good deeds so far overbalance these, the King will certainly bestow upon us a rich reward.

Sen. You give me great comfort, sir. I thank you for your wholesome instruction, and shall endeavor to profit by it. But I feel that my fears have very much disturbed my mind; what shall I do to regain that composure which I have lost?

Dr. Sm. I perceive that you are somewhat discomposed; and I would advise you to banish all such thoughts as occasioned your late distress, and avoid every thing which is likely to suggest them. Endeavor to divert your mind. For if you dwell on these gloomy subjects, you will be in danger of falling into a settled melancholy, and perhaps derangement of mind, which would be a dreadful calamity. Resort to some harmless amusement. Frequent the company of your young friends. Take an innocent hand at cards, or engage in a sprightly dance, or go to the theatre. And when you cannot avail yourself of these, read some diverting book, such as a novel or a play, to prevent the recurrence of gloomy thoughts. These means are admirably calculated to prevent or remove such distress of mind as yours. And if these things will not

afford you relief, and restore your former tranquillity, I know not what will.

Sen. I feel greatly obliged to you, sir, for your kind instruction and advice. I have always been particularly fond of these innocent amusements, as most of the young people in our city are. I feel my mind greatly relieved already, and hope that by attending to your directions, I shall soon regain my wonted tranquillity and cheerfulness.

Then I saw that Sensitive took his leave with a cheerful air, and returned to his house well satisfied with himself and with his minister, and no longer entertained any thoughts of leaving the city.

After this, I turned to see what was become of the other young man who had been alarmed at the preaching of Evangelist. And I soon perceived that he had reached his house, and had retired to his room, to reflect upon his present circumstances, and the great danger to which he was exposed. I had observed that he did not appear to be so much moved, at first, as Sensitive had been; but I now saw that what he had heard had taken a strong hold of his mind, and that he was walking his room absorbed in deep thought. Upon this, one named Conscience came in, and addressed him with a stern air.

Conscience. All that Evangelist said concerning you is true.

Sincere. I know it is, and I have no longer any doubt that our city will, sooner or later, be destroyed, and that if I remain in it, I shall perish in its ruins.

Con. I have often told you the same things, and have often reproved you for your stupid and careless life.

Sin. You have, indeed; but I have slighted your admonitions, and have been unwilling to listen to your voice.

Con. You have so; and you deserve now to perish, with the city. Look back also on your past life. Consider how many acts of rebellion against the King you have committed; and that, too, when I have remonstrated against your conduct in the most decided terms. Consider how many times you have promised to amend your life, and have broken your promises; how often you have resolved to go on pilgrimage, and have acted contrary to those resolutions.

Sin. All that you say is true. I am, indeed, in great danger. What shall I do? I fear the King will not accept me now, although I should leave the city and go on pilgrimage. If I remain here, I shall perish; if I leave the city, I shall perish. Ah me! who can endure the wrath of the King? Oh that I had never been born!

Con. Remember, also, how foolishly you have spent your time; how many precious moments you have wasted in vain

and criminal amusements; how often you have drunk deep of the streams of sensual pleasure, not only contrary to my advice, but on purpose to get rid of my unwelcome company.

Sin. Oh the precious moments that I have murdered! The recollection of each plants a dagger in my bosom. What a fool have I been, to trifle, as I have done, upon the brink of eternal burnings! I cannot bear to hold my finger in the candle for one minute; how then can I bear the torments of the pit through the countless ages of eternity! Oh! that word—*Eternity!* How it rings in my ears! Could I hope that the torments of the pit would ever have an end, the anticipation of them would be less intolerable! But who can dwell with the devouring fire? Who can inhabit everlasting burnings?

Then I saw that Sincere was in great agony of mind; and although he threw himself upon his bed, he found no rest, but spent the night in meditating terror, and looking frequently for the pit to open beneath him and swallow him up. And if he fell into a momentary slumber, he would presently start, and scream as if the fiends of the pit were already seizing him for their prey. In the morning he rose, and attempted to attend to some business; but his mind was so disturbed with the thoughts of his present situation, that he found it impossible. In the afternoon he resolved to go to his minister, Dr. Soothing, (for he belonged to his parish,) and obtain his instructions and directions about setting out on pilgrimage, as he was determined to set out without any more delay. Accordingly, he went to the house of Dr. Soothing, who received him with great kindness, and inquired in the tenderest manner what was the cause of his distress.

Sincere. It is the fear, sir, of the wrath of the King, that makes me tremble. I see myself exposed to fall into the burning pit while I remain in this city; and I fear it is too late for me to escape. Do, sir, tell me if there is any hope that I may yet escape from the wrath to come.

Dr. Soothing. There is every ground of hope that can be wished. If the King has given you a desire to escape, it is an evidence that he intends to gratify that desire. It gives me sincere pleasure to see you thus anxious for your safety, because I consider it an indication that the King has designs of mercy towards you. It is the King himself that has given you this view of your danger, and excited these desires to escape it; and where the King has begun a good work in any, he will carry it on.

Sin. But I have heard that it is necessary for me to repent of my sins, to enter in at the wicket-gate, and go on pilgrimage; and I fear I have not that repentance which is unto life.

Dr. S. Do you not desire to repent? and are you not greatly distressed to think of the folly and wickedness of your past life?

Sin. I am indeed greatly distressed to think that I have, by my own folly and wickedness, exposed myself to the wrath of the King; and I think I do sincerely desire to have that repentance which is necessary to my being delivered from the punishment to which I am exposed.

Dr. S. "He that desires to repent, does it already in some measure." And it must needs be very pleasing to the King to see you thus distressed, and grieving that you have offended him.

Sin. Your words are full of consolation, sir; and I think myself happy in having the privilege of your instructions. But I understand, sir, that I must leave the city and go on pilgrimage, if I would secure the favor of the King.

Dr. S. You must ultimately leave the city and go on pilgrimage; but you cannot go yet. You must wait the King's time. No one can enter the gate, which is at the head of the way, by any act of his own. The King must send a messenger to carry you through the gate. You must wait, therefore, the good pleasure of the King. All that you can do is, to reform your life, to use the means of obtaining the King's favor, and to remain in the city until he shall see fit to send his messenger to carry you through the gate. But if you faithfully persevere in the use of means, and in this way do what you can, antecedently to passing the gate, there is no fear but that the King will accomplish all the rest.

Sin. What are the means which I must use to obtain the King's favor?

Dr. S. You must pray to him, go constantly to church, read good books, and lead a strictly moral life.

Sin. Is it certain that if I use these means I shall obtain his favor?

Dr. S. Yes. For he has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

Then I observed that Sincere appeared to be greatly relieved from his distress; and though his countenance still had the appearance of deep thoughtfulness, it was evident that the conversation of Dr. Soothing had kindled a strong hope in his mind. So he went home, resolved to pursue the course pointed out to him by his minister, and to be very diligent in it, that he might not fail of success.

Upon this, I turned my attention again towards the gate, and saw Evangelist engaged in conversation with a man, whose

countenance indicated a sedate, but deeply anxious mind. So I drew near and listened to their discourse. Then said Evangelist to the man, whose name was *Thoughtful* :

Evangelist. What is the cause of your distress ?

Thoughtful. I see that I am, indeed, a sinner, and that I am exposed to the wrath of the King.

Ev. You are, no doubt, a greater sinner than you are sensible of, and are justly condemned ; but this is a faithful saying, and worthy of all acceptation, that the Prince Immanuel came into the world to save sinners. Only comply with the prescribed conditions, and you may be delivered.

Th. What are the conditions which I must perform ?

Ev. You must cordially justify the King and condemn yourself. You must remember your own evil ways, and your doings that have not been good, and loathe yourself in your own sight for your iniquities and for your abominations. You must approve of the method which the King has provided of bestowing pardon upon his rebellious subjects, through the atoning blood of the Prince Immanuel. In short, you must enter the gate, and walk in the narrow way that leads to life.

Th. I am convinced that the King is right, and that his sentence of condemnation upon me is just ; for I have done nothing but rebel against him all the days of my life. But I find that it is one thing to be convinced of this in my conscience, and another thing to approve of it in my heart. I find my heart wholly opposed to the King, and to his law and government ; and chiefly because he condemns me. If I could only be assured that he intends to show favor to me, I think I could love him ; but while he condemns me, I cannot.

Ev. That is, you could love a sin-pardoning King, but not a sin-punishing King. And yet the King will pardon some and punish others. And he does perfectly right in both ; and you ought to love him for doing right.

Th. I know I ought ; but I do not ; and this is my misery. For if I could only persuade myself that the King is unjust, it would be some support to me. I think I could bear up under the infliction of an unjust sentence ; but, to be condemned by a just sentence, and to have no excuse, nor palliation of my conduct—to have no room to complain of the King—to have my own conscience condemn me : that is what I cannot bear. Under this, I feel my spirits wholly sink. Oh ! what shall I do ?

Ev. Submit yourself to the King. He has determined to pardon some, for the glory of his grace, and he has determined to punish others according to their deserts, for the glory of his justice. You know not which he has determined respecting you. But you know that his glory is of more importance than

your personal interest. Give up yourself into his hands, to be disposed of as he shall see best. Why should you wish the King to sacrifice his glory to secure your personal interest? His glory is of more importance than the interest of any creature; and he does right in making it his supreme object, and in disposing of every creature in that way which will best promote it.

Th. I know he does right in preferring his glory to my happiness. I know I deserve to perish forever. I know that I am altogether unreasonable and wicked in preferring my happiness to the glory of the King. Oh! what a vile creature I am! How glorious and excellent is the King, even in the execution of his threatenings! I deserve to be cast off: and if he does cast me off, he will be glorious in it, and I think I can praise him for it. How glorious is his mercy! how glorious is his justice! I will praise him for both. I will submit. I will put myself into his hands. "And if he thus say, I have no delight in thee, behold, here am I, let him do unto me as seemeth good unto him."

So saying, I beheld him enter the Wicket gate, with a composed countenance; and Goodwill said to him, "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." And observing in his hand a book which Evangelist had given him, he said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Then, having bid him call at the house of the Interpreter, where he should be more fully instructed in the King's statutes, he dismissed him to go on his way, saying, "Take heed that no man deceive you."

So he went on his way, still keeping his book in his hand, and sometimes reading therein, and sometimes talking to himself, of the glorious character of the King, and of the might of his terrible acts. And presently I heard him sing:

"The Lord is God; 'tis he alone
Doth life, and breath, and being give;
We are his work, and not our own,
The sheep that on his pastures live.

"His truth and justice I'll proclaim;
His bounty flows an endless stream;
His mercy swift, his anger slow,
But dreadful to the stubborn foe.

"His works with sovereign glory shine,
And speak his majesty divine;
Let every realm with joy proclaim
The sound and honor of his name."

CHAPTER III.

WHILE Thoughtful thus went on with a moderate pace, I observed another person coming after him, with a quicker step; and as he drew near, I perceived that Thoughtful knew him, and addressed him by name:

Thoughtful. How is this, neighbor *Ardent*? I understood that you had gone on pilgrimage long since.

Ardent. Oh, my friend, I can never be sufficiently thankful that I am here. I have been greatly deceived, and well nigh lost for ever.

Th. How did that happen? did you not take directions from Evangelist, and receive a book from him which contained a map of the way?

Ard. Yes. But I did not pay much regard to the directions of Evangelist, nor to the book which he gave me; for, to my shame be it spoken, I did not relish either.

Th. From whom then did you take directions?

Ard. From Mr. Blindguide. He goes about, you know, through our city and its suburbs, imitating Evangelist, and urging people to go on pilgrimage. Soon after I had heard Evangelist preach, and began to feel the danger of remaining in our city, I had an opportunity of hearing Mr. Blindguide, and was much better pleased with his preaching. So, after I had resolved to go on pilgrimage, being dissatisfied with the directions of Evangelist, which appeared to me exceedingly discouraging, I took an opportunity of speaking to Mr. Blindguide, from whom I hoped for something more agreeable.

Th. And what did he say to you?

Ard. He told me that the doctrines which Evangelist preached were gloomy and discouraging, and that it was no wonder that the inhabitants of our city disliked them. He said, that Evangelist gave such directions as were adapted to prevent people from setting out on pilgrimage, and likely to drive them to despair. And indeed, this was just as I had myself thought of them, and so I listened to him the more readily. So he told me that there was a way into the way, which was both

easy and safe; and that he could furnish me with a guide called Repentance who would accompany me as far as I had need of him. Then he called one to be my guide, whose name I afterwards learned was False-repentance. So I thanked him for his kindness, and set out. My guide then conducted me through a by-path, up the hill of Selfish-sorrow, in the neighborhood of Mount Sinai, and led me to a village which he called Peace-in-believing, near the town of Morality, into which I entered by a gate which was called the gate of Experience, but I have since learned that the true name of the village is False-peace, and of the gate Delusion. Here my conductor left me, telling me that I was now in the way into the way, and advising me to remain here for a season at the house of Mr. Self-confidence, with whom he assured me I should spend my time very agreeably. So I remained at the house of Mr. Self-confidence for some time, in company with many others, who, like me, had set out on pilgrimage, but who seemed to be well satisfied for the present with having gone so far. At length I thought I would return privately, for a short space, to our city, to attend to some affairs which I had left abruptly in my haste to depart. So I returned to my house, whence I had gone out, and found it empty, swept and garnished. Then I sent and invited seven of my old companions, more wicked than myself, who came and welcomed my return, with great cordiality, and spent the evening with me in drinking and making merry, and in scoffing at pilgrims, and ridiculing the warnings of Evangelist. After they were gone, and I had retired to my chamber, and was endeavoring to compose myself to rest, one rudely burst in upon me, and cried with a voice of thunder, "Where art thou, Ardent?" I knew by his voice that it was Conscience, though I had not seen him before since I had resolved to set out on pilgrimage. And as his voice had always appeared terrible to me, so now it was far more terrible. He then set before me the folly and wickedness of my past life, in such a manner as I had never seen it before. He reminded me of my former resolution to go on pilgrimage; and threatened me with the vengeance of the King, if I tarried another day in the city. So I spent the remainder of the night in great agony of mind, and as soon as it was light I opened the book which Evangelist had given me, but which I had long neglected, hoping to find something to alleviate my distress: but the first sentence that met my eyes was the following: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh." This

greatly increased my distress ; for it seemed to seal my condemnation. I then wandered out into the streets, scarcely knowing whither I went, till whom should I meet but Evangelist himself. At the sight of him my confusion was increased, and I was disposed to avoid him. But the thought occurred to me that probably he could tell whether it were now too late to set out on pilgrimage ; and that the certainty of death would not be worse to me than my present fearful apprehensions. So I stood still, till he came up to me ; and having told him where I had been, and what I had done, he told me that I did indeed deserve to be cast off ; but he advised me to go to the gate, to throw myself down at the feet of him that kept it, acknowledge my guilt, and submit myself to his disposal. Accordingly I did so ; and to my surprise and joy, Goodwill said to me, " Him that cometh to me I will in no wise cast out." And so I am here, a monument of mercy. Oh, how vile I am ! how astonishing it is that I am not now in the pit !

So saying he sung as follows :

" My crimes are great, but don't surpass
The power and glory of thy grace ;
Great God, thy nature hath no bound,
So let thy pardoning love be found.

" Oh wash my soul from every sin,
And make my guilty conscience clean ;
Here on my heart the burden lies,
And past offences pain my eyes.

" My lips with shame my sins confess
Against thy law, against thy grace ;
Lord, should thy judgment grow severe,
I am condemned, but thou art clear."

So they went on, conversing together, and sometimes reading in their books, till they came to a place where stood a little shed by the road side, under which sat a man in the same dress which Evangelist wore, but of a younger look, and less gravity of countenance, and before him lay a number of books resembling those which Evangelist had given to the pilgrims. On seeing the pilgrims, the man, whose name was Plausible, rose up and came out to meet them, with a smiling countenance ; and, bowing to them, said :

Plausible. Your servant, gentlemen ! I perceive by your garb that you are pilgrims. I am truly glad to see you. I am stationed here by the Lord of the way for the accommodation of pilgrims. My business is to furnish them with correct copies of the King's statute book. Those you have were furnished, I presume, by him that is called Evangelist. He is a good man,

and means well, but is not very enlightened. If you will give them to me I will give you more correct copies instead of them, made by very worthy, learned, and excellent men.

Th. We did indeed receive our copies from Evangelist, and we have not discovered any thing in them but what is worthy of the King ; and we are not inclined to part with them.

Pl. But you surely would wish to have correct copies. You doubtless wish to know what the King has indeed commanded, that you may in all things walk according to his will, and meet his approbation. If you have an incorrect copy, and do according to what you find written therein, you will do wrong while you think you are doing right.

Th. That is true. It is indeed important that we have correct copies. But we are not yet convinced that our copies are incorrect. If you can make it appear that your copies are more correct than ours, we may be willing to exchange.

Pl. The copies we now make use of, are only translations from the languages in which the King's scribes wrote. And if the copies from which your translation was made had been correct, the translation is very defective. Those who made it did not well understand those languages, and they have translated many passages wrong in order to favor their own sectarian notions. And besides, the copies they translated from, were not correct. Learned and excellent men, of modern times, have made a thorough examination, and have found a great number of errors in the common copies. I can furnish you with an Improved Version, made from a corrected copy, on which you may depend.

Arđ. Brother, had we not better make the exchange ? I should be sorry to depend upon an old and incorrect copy, when we may have an improved one.

Th. Let me look at one of your books ?

So Plausible gave him one ; and, on turning it over a little, he perceived that the part called the Old Testament was not in it at all, and in the part called the New Testament many alterations were made. Then he said :

Th. This book does not contain all that ours does. Why is so much of it omitted ?

Pl. The New Testament contains the faith of Pilgrims. The Old may be of some use, but it is not necessary for pilgrims now. If they have the New, they have all the instructions of the Prince Immanuel, and the writings of the scribes who were immediately taught by him.

Th. But I remember that the Prince Immanuel commanded men to "search the Scriptures," meaning those which had been written before that time ; and that certain people were after

wards highly commended, because they searched the same Scriptures daily, to see whether what they heard was true. I am not yet prepared to renounce the authority, or despise the use of those Scriptures which were thus spoken of by the Prince Immanuel himself, and his intimate friends.

Pl. But if you do not choose to part with your old books, at least be persuaded to take each of you one of my copies. You will find them very useful, I assure you. They were made by men of great learning and abilities.

Ard. Had we not better take them, brother? if they do not prove useful to us, they can do us no harm.

Th. I see so many parts left out, and so many alterations made, that I suspect there is some design to deceive us. I have understood that the King's corporations circulate none but such copies as we have: and there are as learned and good men belonging to those corporations as any in the world. They would know if there were any important defects in those copies, and would not circulate such as were materially incorrect. I am disposed to have nothing to do with any of these pretended improved versions.

Pl. But if you are displeased with the omission of which you speak, I have other copies in which there are no omissions. They are only improved translations made from the same original copies as those which you have. Here is one made by John the Itinerant, a famous pilgrim, which is in high esteem among his followers. He made this translation on purpose to avoid some of those gloomy doctrines which your copies teach, which are so dishonorable to the Lord of the way, and so discouraging to many pilgrims. And where he could not wholly avoid them by altering the translation, he has explained them away by his notes. At least, he prevailed upon to take one of these. It is much more agreeable to many pilgrims than those you have. And, indeed, those you have can never be of much use, for you can never understand them.

Th. I have not yet discovered any doctrines in my book which appear to me dishonorable to the Lord of the way, nor otherwise than comforting and encouraging to the true pilgrim. I say again, I am disposed to have nothing to do with these pretended improved versions. Come, brother, let us be going. Goodwill said to me, "Take heed that no man deceive you." I think it safest not to listen to this stranger. He bid me, moreover, to "search the Scriptures."

So saying, he opened his book, and read towards the close of it: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; And if any man shall take away from the words of the book of this

prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

So they left the man, and went on their way.

CHAPTER IV.

Now I beheld that the pilgrims had arrived at the house of the Interpreter, where they knocked, and one opened the door and inquired who they were, and what they wanted. Then Thoughtful told him they were pilgrims who entered this way at the Wicket-gate, and were bid to call at the house of the Interpreter, to be more fully instructed in the King's statutes. So they were desired to walk in, and were introduced into the presence of the Interpreter, a venerable old man, of a grave, but pleasant countenance, who desired them to be seated, and then inquired who they were, and how they had come in at the gate, and what they had met with by the way; and they told him. Then he said:

Interpreter. You did well in not exchanging your books with Mr. Plausible. He is an impostor, and an enemy to pilgrims; and by good words and fair speeches he deceiveth the hearts of the simple. He knows that none are approved by the Lord of the way, but such as love his statutes, and obey them. He desires, therefore, to keep them ignorant of these, or to make them believe they are different from what they are. For this purpose he wishes to deprive them of their books, or destroy their confidence in them. And if he cannot prevail upon them to take his mutilated and erroneous copies, he often fills their minds with doubts as to the correctness of those they have, and greatly hinders their improvement and comfort in perusing them. As for his pretended Improved Version, it was indeed made by men of learning and abilities; but they were men who wished to degrade the character of the Prince Immanuel, and rob him of his honors. They wished also to misrepresent the character, and government, and designs of the King, and to make it appear that he would not destroy his enemies, and burn up their cities with unquenchable fire. His other copies are more or less erroneous, in order to suit the different inclinations of those who may be willing to exchange. That made by John the Itinerant, does not indeed, like some of them, de-

grade the Prince Immanuel to a mere fallible, peccable man, nor deny the existence of the Holy Comforter, nor the everlasting punishment of the King's enemies; but if you should compare it with your own copies, you would perceive that it is intended to conceal many of the doctrines which your copies teach, and to favor those which he labored to establish; and that it differs from yours in so many places, that its tendency must be to weaken the confidence of the feeble-minded in any copy, and make them believe that there is no dependence to be placed on the King's statute-book; and thus prepare them to be carried about with every wind of doctrine, and become a prey to every deceiver.

Ard. I confess that I was too much inclined to listen to Mr. Plausible, and was disposed to receive his books. But I desire to be thankful that I have escaped the danger.

Th. I wish to know what ground we have to depend upon the correctness of our present copies of the King's statute-book, that my confidence in it may not again be shaken; for I confess that Mr. Plausible's discourse made some impression upon my mind also.

In. As to the correctness of the original copy, of which your copies are a translation, I would observe, that the most learned of the King's servants have carefully compared all the copies that could be found in the different parts of the world, and taken down a statement of every variation, even in the manner of spelling the same words, and published the result of their labors; from which it appears that the copies in present use cannot differ, in any important particular, from those which were written by the King's scribes. And as to the translation which you have, it was the joint labor of forty-seven of the most learned of the King's servants that could be found, in a learned age, and is the copy distributed by all those corporations which the King has caused to be established for the wider circulation of his statute-book, in which corporations are included the most learned of the King's servants now living. So that you may judge yourselves whether there are likely to be any important defects in it. No; whatever Mr. Plausible may pretend, you may depend upon the copy you have, and receive whatever it contains, as the pure word of the King.

Th. I wish to be informed also, how I shall know what is the true sense of the King's statute-book; for I find that it is interpreted differently.

In. The most important requisite, in order to arrive at the true sense of the King's statute-book, is a humble, teachable disposition. The Prince Immanuel hath said, "If any man

will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." A disobedient heart is the only important difficulty in the way of a right understanding of the King's book. If you feel your own ignorance, and are willing to be taught by the King, and to receive and obey whatever he teaches, without murmurings and disputings, you will be likely to find no difficulty.

Th. But I have heard it alleged that the King's statute-book is very dark and difficult to be understood; and that it is in vain for persons of common understanding to try to know what it means.

In. That is the language of those who are too indolent to search, or who are disposed to disobey. Remember, that it is a revelation from the King, not merely for the use of the learned, but for those of common understanding also. It is an impeachment of his wisdom and goodness to suppose it is not well adapted to answer the purposes for which it was given.

Th. By what rules of interpretation shall I determine what is the true sense of any passage?

In. By the same rules that you determine what is the true sense of any thing that is said to you. Consider the connection, and what is the subject of discourse, and let the words be understood according to their plainest and most obvious import when used in such a connection.

Th. Are not the same expressions used sometimes figuratively, and sometimes literally?

In. Yes: But the connection will always decide. If they are used figuratively, the connection will make it manifest; and it will show also what is the meaning of the figure. If the connection furnishes no reason why the expression should be understood figuratively, it ought to be understood literally. You must not think you may understand an expression figuratively or literally at your pleasure. This would destroy the use of the King's book altogether, and make every man's own fancy his rule.

Th. I have heard it alleged also that some universal terms, such as *all*, *every*, *forever*, *everlasting*, are sometimes used in a limited, and sometimes in an unlimited sense. How shall I know which sense to attach to them?

In. All words which have an unlimited sense, ought to be understood in that sense, unless there is something in the connection which plainly fixes a limitation.

Th. How is it then that the advocates of error often seem to have so much from the King's book to support their opinions?

In. Most of the advocates of error believe some truth, as well as some error. They can bring proof from the King's book to support every truth they believe. And when they wish to oppose any truth, they usually state it wrong, so that it has the appearance of an error; and thus they seem to bring much against it from the King's book. They also wrest what is contained in the King's book, so as to make it seem to bear upon the point in dispute; or they try to keep the point in dispute out of sight, and set up something else, which is a truth, instead of it; and having proved that, they pretend they have gained the point in dispute, when, in reality, they have not touched it at all. By such arts, they often impose upon the credulous and unthinking.

Arđ. I trust we shall be disposed to take the King's book for our guide, and embrace whatever it contains. I long to see the rare and profitable sights which pilgrims have formerly seen here.

So the Interpreter took the pilgrims into his significant rooms, and showed them those things which had been seen by the pilgrim Christian, and also those which had been seen by Christiana and her company. After this was done, and they had conversed upon them sufficiently, he took them to see certain other things, which he thought might be profitable to them.

First, he took them to the door of a prison where, looking through the grates, they saw a man made fast in irons; and they saw also that the doors of the prison were locked and barred upon him. Then there came one who looked through the grates, and called to the man, and bid him come out, and offered him a great reward if he would do so.

Then said the man, why do you mock me? You see I *cannot* come out, for I am fast bound in chains; and the doors of the prison are also closed upon me. Alas! I would gladly come out if I could.

Then said the pilgrims, what means this?

In. This shows the absurd conduct of many who teach that the Prince Immanuel died for the elect only, and that all men are under a *natural inability* to comply with the invitations of the Gospel; and yet address those invitations to all indiscriminately, and urge them to comply; when according to their own scheme, they *cannot* comply if they would.

But, follow me to another apartment.

So they followed him to another apartment where also there was a prison, with a man in it as before. And while they looked, one came and threw open the prison doors, and went to the prisoner, knocked off his chains, and set him on his feet,

so that he walked about freely. He then invited him to come out, and offered him great rewards if he would comply. But the man answered, I love my prison, and *cannot* leave it; I despise your rewards, and *cannot* accept them. I *cannot* come out.

Then said the pilgrims, what means this?

In. This case illustrates the real situation of the sinner. What the Prince Immanuel has done, has unbarred his prison doors, and knocked off his chains. He *can* come out if he will. But he *will not*. He loves his prison, and is *unwilling* to leave it. He despises the rewards which are offered, and *will not* accept them. He also says he *cannot* come out; but it is plain, that his *cannot* is only a *will not*. His *inability* to come out is wholly a *moral inability*. It is nothing but disinclination.

Then the Interpreter took them to another place, and bid them look into two dark rooms, and tell which of them was clean. Then said the pilgrims, we cannot tell; they appear to be both alike.

Then the Interpreter called for one to bring a light, and bid them look again, which they did. And they saw that one of the rooms was entirely clean; but the other was exceedingly foul; loathsome reptiles were crawling upon the floor, and spiders, bloated with poison, were creeping upon the walls, and dangling from the ceiling.

Then said the pilgrims, what means this?

In. This illustrates one effect of the faithful preaching of the Gospel. Before the light of truth comes, men may appear to be perfectly alike, and seem to have the same temper of heart; as the two rooms appeared to be alike, while no light shined into them. But the light of truth makes manifest. When the truths of the Gospel are clearly exhibited, those who have a clean heart will be made manifest; and those whose hearts are foul as this room, will be made manifest also. And whereas the bringing in of the light was not what made the room foul, but it only discovered the foulness which was in it already; so the clear exhibition of the light of truth is not to be found fault with, as though it made men so much worse, as it soon discovers them to be.

Then he took them to another place where was a dark room, and a man entering with a light in his hand: a thief, who was there for the purposes of plunder, stepped towards him, and endeavored to strike the light out of his hand. But when he had made several attempts to do that, without success, he began to strike at the man who bore it, that he might knock him down if he could.

Then said the pilgrims, what means this ?

In. This illustrates another effect of the faithful preaching of the Gospel. When the light of truth is brought in, and begins to discover the true character of the wicked, as they love darkness rather than light, because their deeds are evil, they hate the light and try to extinguish it. They deny the truth and try to make others disbelieve it. But when these attempts do not succeed, and they cannot extinguish the light, nor conceal themselves from it, their enmity is roused against him who bears it, and they try to get him out of the way, that the light may no longer shine, to disturb them in the execution of their designs.

Then he took them to another place where was one playing upon a musical instrument, to a room full of people. But they saw that the people paid very little attention to the music, being busily engaged in conversing with each other, or in taking notice of each other's dress, or in exhibiting their own; and some of them seemed to be very drowsy and almost asleep. Then the Interpreter bid the pilgrims ask the people how they liked the music, and they all answered that they liked it exceedingly; they thought it was very fine indeed; they had never heard better. So the pilgrims kept looking, and soon after, the whole company seemed to be all attention to the music; every one was awake, every noise was hushed, every eye was fixed, and every ear was open.

Then the Interpreter bid the pilgrims again ask the people how they liked the music; and now they answered different ways.

Some declared they had never heard it before, but liked it well. Some said they had before only heard a few notes at a time, and they liked it now better than ever.

But many of them exclaimed against it, as the worst they had ever heard. The instrument they said was out of tune, and made dreadful discord; and the performer discovered a strange want of taste. They thought he had altered unaccountably for the worse, (though the pilgrims had perceived no alteration;) and some said if he did not soon mend his hand, they would hear him no longer.

Then said the pilgrims, what means this ?

In. This illustrates another effect of the faithful preaching of the Gospel. When a preacher, who has the character of preaching well, comes to a congregation who are in a stupid state, having their minds occupied with worldly pleasure and amusements, they are ready enough to think he preaches well, and to join in extolling his performances, though they had not in reality heard them so as to be qualified to form any judg-

ment. But afterwards, when their attention is excited, and they hear so as to understand what he preaches, those who really love the Gospel, like it better than before ; and some, who have never heard with serious attention and self-application, having now the truth set home to their consciences and their hearts, and feeling its sanctifying power, are well pleased. But those who really hate the truth, are now greatly displeased ; and remembering that they had before expressed their approbation, they think the change is in the preacher, though in reality he preaches the same truths ; and many of them are now so much provoked, that they declare they will not hear such things any longer, though they are the very same things they joined in commending a little while before.

CHAPTER V.

THEN the Interpreter took the pilgrims out into a field, where they saw a man carefully ploughing, and preparing it to cast in the seed. Then he bid the pilgrims ask the man why he did so ; and the man answered, that he carefully prepared his ground, and sowed his seed, because he believed that all things take place according to an immutable decree ; and that this decree establishes a firm connection between the means and the end ; and that if it was decreed that he should reap a harvest, it was equally decreed that he should plough his field, and sow his seed. He was therefore using the appointed means, in order to secure the desired end.

Then the Interpreter took them to an adjoining field, which was untilled, and growing up with weeds, while the owner was sitting idle, with his hands folded, and looking at his ground, to see what would take place. So the Interpreter bid the pilgrims ask him why he did so differently from his neighbor ; and he answered, that he did not, like him, believe that events take place according to any fixed and established order, and consequently, that he thought he should be just as likely to reap a harvest, if he did nothing to his field, as if he should cultivate it with ever so much diligence ; and not wishing to bestow his labor for nought, he was taking his ease, and waiting to see what his ground would produce.

Then said Thoughtful, I think I understand the meaning of these things. But the men act contrary to what is frequently

represented as the natural effect of their belief. The belief that every thing takes place according to a fixed decree is often thought to be adapted to discourage men from using means, instead of being an encouragement.

Interpreter. That is often said, indeed ; but it must be said without much reflection. These men act in exact consistency with their belief. The first believes that all things take place in a regular order, which is established by an immutable decree. He believes that this decree establishes a firm connection between the means and the end. And this belief prompts him to use means in order to attain the end ; for he knows that if the means fail, the end will also fail. While the other man does not believe the doctrine of decrees at all. He does not believe that there is any established order of events ; and, consequently, he feels no inducement to use means ; for he thinks every event is matter of chance, and that he is as likely to attain the end in one way as in another ; without means, as with them. It is certain, whatever may be pretended, that men never do use any means to attain an end, any farther than they suppose there is some established connection between the means and the end ; that is, they never use means any farther than they believe in the doctrine of decrees. Some, indeed, who wish to keep God out of their sight, call this a law of nature ; but that is only another name for the fixed decree of the Author of nature. And here we see the self-contradiction of those who say, if it is decreed they shall be saved, they shall be, whether they use the means of salvation or not ; or if it is decreed they shall be lost, they shall be, let them do what they will. Either they do not believe the doctrine of decrees, or they love sin, and are determined to live in it. If they believed the means and the end were connected together by an immutable decree, and had a sincere desire to secure the salvation of their souls, they would be disposed to use the means of salvation with all diligence. They would expect that "whatsoever a man soweth, that shall he also reap."

Then he took them to another place, where a judge was seated upon his tribunal, and several prisoners were standing before him, who had been engaged in rebellion against their lawful government ; and on due trial had been convicted of their crimes, and were now about to receive their sentence. The judge spoke to them on the blessings of good government, and pointed out the enormity of their offence, in endeavoring to destroy it and introduce anarchy and confusion. He pointed out the wisdom and equity of the law, which doomed them to confinement for life in the public prison. He showed how reasonable it was that those who had endeavored to sacrifice

the interests of a whole community, to the gratification of their own wicked passions, should now have their own interests given up in order to secure those of the community. He pointed out, for the warning of others, the misery they had thus brought upon themselves; and in a most feeling manner, pronounced upon them the sentence of the law. He then delivered them into the custody of the officers whose business it was to put the sentence in execution, charging them, at the same time, to inflict no more upon them than the law demanded. Then I saw, that all the spectators were deeply moved, and with one voice acknowledged the justice and humanity of the judge, and the propriety of the sentence which had been pronounced. And even the prisoners themselves had nothing to say against it, but acknowledged both his justice and his goodness.

Then said the Interpreter to the pilgrims: Take notice of these things, and settle them deeply in your minds.

Pilgrims. We do so. But what is the explanation?

In. Did you notice the appearance of the judge?

Pil. We did.

In. Did he appear hard, or cruel, or malignant?

Pil. Not at all. He appeared compassionate and merciful, though strictly just.

In. Did he seem to have any regard for the good of the criminals whom he condemned?

Pil. He did seem to have the tenderest regard for them, and was much moved when he pronounced the sentence.

In. If he had any regard for their good, why did he not acquit them?

Pil. He said that the public good required their condemnation; and it was right that their private interest should be given up in order to secure the interests of the community, which they had endeavored to destroy.

In. Just so. The judge acted a perfectly disinterested part. He valued the happiness of the criminals according to its real worth; but he valued the good of the community more, because it is worth more. And so he gave up a less good, to secure a greater good, which was doing right. And the criminals themselves felt constrained to acknowledge both his justice and his goodness. This case then illustrates the conduct of our Lord the King, in the treatment of his incorrigible enemies. He does not pronounce the sentence of the law upon them, and doom them to perpetual confinement in his public prison, because he has any pleasure in their sufferings. He is full of compassion, and of great mercy. "He doth not afflict willingly, nor grieve the children of men. He has no pleasure

in the death of the wicked." He values their happiness according to its real worth, but he values the public good more than the happiness of those individuals, because it is worth more. And so, to secure the public good, he gives up the private good of those individuals, and dooms them to suffer the punishment which their crimes deserve. And when he shall do this, in the presence of the whole assembled universe, they will all be convinced that he is just and good, in so doing. Even his enemies will have nothing to say against it; but every mouth will be stopped.

Then he took them to another place, where he showed them a vast crowd of people, of a most wretched appearance, clothed in rags, and starving with hunger. Near them stood a large storehouse, abundantly furnished with provisions and clothing for them all. And several servants of the owner of the storehouse were employed in going round among the miserable crowd, and inviting them to come to the storehouse and receive a supply for all their wants, "without money and without price." But the pilgrims beheld, that when invited, they "all with one consent began to make excuse." So the servants returned, and told their lord that they could not persuade any to come. Then their lord said, They deserve indeed to perish with hunger; but yet, I will not have all this provision made, and fail in my benevolent purposes. Go again, and invite them. So the servants went again, and repeated their invitations, and added many entreaties; but still without success, till at length their lord sent an invisible agent who had power over the heart, with directions to go to certain individuals of his selection, and make them "willing in the day of his power." So when he touched their hearts, they complied with the invitations addressed to them, and came to the storehouse, and received freely whatsoever they needed. But the rest still continued to refuse; and some of them treated the servants who invited them very ill, and loaded them with every kind of obloquy and reproach.

Then said the Interpreter, Have you considered these things? Why do these miserable creatures perish with hunger?

Th. There appears to be enough in the storehouse for them all, so that those who perish, do not perish for want of provision made for them.

In. No, they perish through their own fault. They will have no one to blame but themselves.

Th. But will not the provision be wasted? Why was provision made for them all? Did not their lord know that none would accept it but such as his invisible agent made willing?

In. Yes; their lord knew it. But the provision will not be

wasted.—Their lord does nothing in vain. And if it answered no other purpose, it was necessary that provision should be made sufficient for the whole, in order that all might be sincerely invited to come; and that they might know that the offer was sincerely made, so that they might be fully convinced that they could blame no one but themselves. And besides, this provision is of a peculiar nature. As the brazen serpent lost none of its efficacy to cure the bitten Israelites after any number had looked upon it, so this provision suffers no diminution by the number of those who partake of it, but always continues in the same abundance, after thousands and millions have been supplied. Just as much was necessary to be made for those who are supplied; and no more would have been necessary for the supply of all.

Th. But will not some of them complain of their lord for not making all willing when he had the power to do it?

In. They may complain, for they are very unreasonable creatures; and are seeking occasion to complain of their lord. But who will think they have any reason to complain, when they have their own choice, and might come if they would? What reasonable man will ever complain of another for giving him that which he chooses for himself?

Th. Please to explain this to us more fully.

In. Those miserable objects which you saw, are rebels against their rightful lord and sovereign, and by their own wicked and foolish conduct, have brought themselves into their present wretched state. They are starving with hunger, and clothed in rags; and they must perish soon if they are not relieved. Their lord, as you see, in the greatness of his compassion, has made abundant provision for them all, and offers it to them freely, on the easy condition of their accepting it as a free gift to the ill-deserving. But they will not accept it. They hate their lord, and choose rather to perish, than to be indebted to him for any favor. Such are the rebels against our Lord the King. Such were we all by nature, being "children of wrath even as others." The Prince Immanuel has, by his death, made abundant provision for the whole world; and in consequence of this provision, his servants are sent forth to invite all to come. All might come if they would. But so great is the perverseness of their hearts, that they will not come to him that they might have life. And now, he might justly leave them all to perish in their sin and folly. But he has graciously determined that they shall not all perish. He has determined to leave some of them to perish, for the glory of his justice, and to make others the monuments of his grace. And he sends forth the Holy Comforter to change their hearts

and make them willing. As soon as he touches their hearts, by his invisible, but almighty agency, they become willing, and freely and voluntarily accept the offered mercy, while the rest perish in their sins, and receive according to the just demerit of their crimes. But you see that though there is abundant provision of food and clothing in the storehouse, it does no good to any till they come and receive it. They must *come* and *accept* it as a free gift. This is the condition which they *must perform*, or die. This shows the difference between the work of *atonement*, and the work of *redemption*. The atonement consisted in making the provision. Redemption consists in making them partakers of that provision. The atonement is sufficient for all, but it is only applied to a part. The atonement has been styled a *cover for sin*. The garments laid up in the storehouse may be styled a cover *for* the nakedness of those wretched creatures; but they do not actually become a cover *of* their nakedness, till they put them on.

Then he took them again to a prison, and looking into it, they saw a number of criminals who had been tried and found guilty of certain crimes. They were condemned already, and the wrath of their king abode upon them. And as they looked, they saw the king's officers come to the prison, with a free and full pardon for a part of them, and a warrant for the execution of the sentence of the law upon the rest. So a part of them were set at liberty, and the rest were led away to suffer the sentence of the law.

Then said the pilgrims, What means this?

In. You see here an illustration of the sovereignty of our Lord the King. As these men were all justly condemned for their crimes, so all his rebellious subjects are condemned already. But as the end of punishment, in every good government, is not the gratification of malignant feeling, but the promotion of the public good, and the sentence of the law is executed only where the public good requires it; and when the public good will admit of it, mercy is exercised in the pardon of offenders; so our Lord the King will promote the honor of his name, and the highest interests of his holy kingdom, by extending pardoning mercy to some, and executing the penalty of his law upon others, exactly as the public good requires. But, as you saw, that all these criminals were guilty and justly condemned, and their king having determined to show mercy to a part of them, made his own selection of the objects of his mercy; so our Lord the King chooses out of those who are in the like condemnation whom he will have the objects of his mercy, and whom he will make the monuments of his justice. Mercy is his own prerogative; and he has a right to bestow it

when and where he pleases. And this sovereignty of his is an amiable and benevolent sovereignty ; not being exercised capriciously, but according to the dictates of infinite wisdom and goodness.

Then said the Interpreter, I will show you a little more. So he took them to another place, and they saw a wounded man supported by several attendants, and the surgeons examining his wound. They saw also the man who had wounded him in the hands of the officers of justice, who were about to lead him away to his trial. Then said the surgeons, we have examined the wound ; and we find that the wounded man had, in his vital parts, a disease which would soon have destroyed his life, had it not been opened. But this wound has opened the part, and will probably save his life. Then they followed the man who had inflicted the wound to the court of justice, and he was put upon his defence. He said he had indeed inflicted the wound with the intention of killing the other ; but since it appeared from the report of the surgeons that he had saved his life, he claimed not only an acquittal from the charge laid against him, but the reward promised to such as save the life of another. But the court decided that he must be judged according to his intentions ; and since these were criminal, he must suffer the punishment which the law annexed to his offence.

Then said the pilgrims, What means this ?

In. This shows the folly of those who teach that *utility* constitutes *virtue*. The man who wounded his fellow, had murder in his heart. By the hand of Providence, however, his weapon was so directed that he saved the life he intended to destroy. He really accomplished good, while he intended evil. But the court justly decided, that though he had not accomplished the evil he intended, he was still criminal, and must be punished accordingly. Judas, also, who betrayed his master, and those who condemned and crucified him, really accomplished good, while they intended evil. They accomplished the wise and benevolent purpose of our Lord the King, thus to provide an atonement for the sins of the world, for which we all have occasion to rejoice and give thanks to the King and to the Prince Immanuel, who consented thus to die. But these wicked men intended evil, and were justly condemned for it ; and some of them, at least, if not all, felt and acknowledged it, and condemned themselves. And so it is in all cases. While wicked men intend evil by what they do, our Lord and King intends and accomplishes good by it all. So that, while we blame and condemn them for their wicked design in what they do, we have occasion to bless and praise our Lord the King for the good which he designs and thus accomplishes.

CHAPTER VI.

THEN said the Interpreter, I will show you one thing more. So he took them to a prison, and showed them a prisoner who had been sentenced to solitary confinement at hard labor for a certain time, which was specified in the law, which time had now expired. And as the keeper of the prison came to the door, the prisoner called to him, and said, My time is out—I have suffered all the punishment which the law required—I demand my discharge. So the keeper unlocked the door, and set him at liberty.

Then said the pilgrims, What means this?

Interpreter. Do you understand the ground on which this man was discharged? Was it on the ground of justice, or on the ground of mercy?

Thoughtful. I think I understand it. It was on the ground that he had suffered all the punishment which the law required. He was discharged on the ground of justice: I see no mercy in the case.

In. Did he ask his discharge of the keeper as a favor, or thank the keeper for granting it?

Th. No; he demanded it as his right; he gave no thanks.

In. Could the keeper have retained him any longer, without being guilty of injustice?

Th. No; for having suffered all that the law required, if the keeper had retained him longer, it would have been the same as punishing one who had committed no offence.

In. The infliction of suffering upon one who has committed no offence, would not be a true and proper punishment. It would be an act of oppression, however, to have detained the prisoner any longer, against his will. But did the keeper say any thing about pardon?

Th. No; there was no pardon in the case.

In. No, there was not. Pardon, or forgiveness, is the remission of a punishment which the law has denounced. But where that punishment is fully inflicted, there is nothing remitted; and of course there is no pardon or forgiveness in the case.

Th. What is the application of this?

In. It shows the absurdity of what some teach; that men suffer all the punishment their sins deserve, either before or after death; and yet are pardoned, forgiven, or made the sub-

jects of mercy. If any suffer the whole of the punishment which the law denounces for their sins, they are not saved by Christ, they are not subjects of mercy—they have nothing forgiven them—they are not treated with grace—they have no occasion to ask for their discharge as a favor—they may demand it as their right—their discharge is an act of justice—they have no thanks to give for it.

This transaction also shows the absurdity of what some teach; that the sins of men were punished in the person of Christ, and yet are forgiven. The same sin cannot be both fully punished and freely pardoned or forgiven. Forgiveness is the remission of that punishment which might justly be inflicted. But a crime cannot be justly punished twice over. Therefore, if the sins of men had been punished in the person of Christ, they could not be justly punished again in them; and consequently, they must be discharged on the ground of justice. They might be under great obligations to him for suffering their punishment for them, and to the Father for giving his Son to do this; but they could be under no obligations to him for their discharge itself, after this was done. Their discharge could not be an act of grace—it could not be a pardon—it could not with propriety be asked as a favor, but challenged as a right—and no thanks need be rendered for merely granting what is justly due.

Th. If the death of Christ was not a punishment of the sins of men, how does it have any efficacy in procuring their discharge?

In. It is an expedient devised by infinite wisdom to answer the end of punishment, without the actual infliction of that punishment, so that mercy may be exercised in remitting that punishment by a true and proper forgiveness.

Th. How does it answer that end?

In. When Christ voluntarily submitted to die on the cross for sinners, he thereby magnified the law and made it honorable; inasmuch as his death shows the evil of sin, and how God feels toward it, in as clear a light, (considering the dignity of his person,) as the execution of the penalty of the law upon the sinner could have shown it. It thus answers the end of punishment, and opens a door of mercy to a perishing world.

Then I perceived that the Interpreter bid the pilgrims remember the things they had seen and heard. So he gave them refreshments, and lodged them all night; and in the morning, he questioned them in many words, out of the King's book, and further instructed them in his statutes, that they might know their Master's will, and do it, and be found faith-

ful unto the end. So he dismissed them to go on their way, after having given them a caution to beware of the arts of three sisters, Hypocrisy, Carnal Policy, and Heresy, with whom he told them they would be likely to meet in some part of their journey. So they gave him many thanks for his instructions and counsels, and departed.

Now I perceived that they had not gone far from the Interpreter's house, before they saw a stile over the wall, on the right hand, on which was inscribed, "THE HYPOCRITE'S HOPE." And while they stood looking, behold three men came along to that stile, and came over the wall by it into the King's highway, of whom Thoughtful and Ardent had some knowledge in the City of Destruction, and whose names were Feel-well, Love-self, and No-Law. Then Feel-well came forward to shake them by the hand, and said :

Feel-well. How do you do, neighbors? You are going on pilgrimage, I see. And so am I. I rejoice to meet you. The pilgrim's life is a happy one. I *know* it is. I wish the whole world would only try it.

Thoughtful. I believe that pilgrims have their comforts and their sorrows; and both peculiar to themselves.

F. W. That they have their comforts, I *know*. But that is too cold a word; they have their joys. But that pilgrims should have any sorrows, I do not understand. If they do, it must be because they have so little faith.

Th. I am sensible that if I had more faith in God, more true confidence in him, and were more willing to be at his entire disposal, I should have less trouble of mind. But when I have the clearest views of God, I have also the clearest discovery of my own vileness; and that fills me with the deepest sorrow for my sins. I loathe and abhor myself, and grieve that I have dishonored my Lord and King.

F. W. I perceive that you do not understand me. I mean by faith, the belief that *my* sins are pardoned, and that *I* shall be received at the gate of the Celestial City. I *know* this, by my own feelings. And therefore I am full of joy.

Th. You seem to be very confident that you shall be received at the Celestial gate. But I am afraid you will be disappointed; for I perceive you did not come in by the door, but climbed up some other way. You have come over the stile of the hypocrite's hope; and I apprehend your end will be according to your beginning.

F. W. If we are in the way, we are in it; and it matters not how we came in. I therefore cordially embrace you as a brother pilgrim, though you feel so uncharitable towards me. But I doubt not that the way we came is as good, if not bet-

ter than yours. I am certain it was much more agreeable. For, though we heard Evangelist as well as you, we did not like his preaching, and we could not bear his directions. And if we had heard no other, we should never have been persuaded to set out on pilgrimage. But we chose to hear every one that we could. I liked Dr. Smoothman pretty well; but he had not zeal enough. I did not like Dr. Soothing, because he would have me wait the King's time, and I was for doing something at once. I did not like Mr. Save-all, because he would have us all stay in the city till it was burned, and then go by a short way to the Celestial country, in a chariot of fire. I did not like the mode of conveyance. But I disliked Evangelist more than all the rest; and I have no doubt that he hinders more from going on pilgrimage, than even Mr. Save-all himself. But I liked the man they nicknamed Mr. Blind-guide, but whose true name he told me, is Guide-to-the-Blind. He pleased me exactly. He told me of this *way into the way*, by which we have come. And he furnished us with a conductor called Repentance, who accompanied us as long as we had need of him, even to the house of Mr. Self-Confidence, in the village of Peace-in-believing, which we entered by the gate of Experience, and where we lodged one night, and saw glorious things. From that place to this stile, over which we have come, the way has been smooth and pleasant.

Here Ardent sighed deeply, and shook his head. Then Feel-well said to him:

F. W. What is the matter, brother Ardent?

Ard. I remember Mr. Blind-guide, to my sorrow. I disliked Evangelist's instructions at first, as you did, and went to Mr. Blind-guide for directions. He sent me, as he did you, to the village of False-peace, where I abode with Mr. Self-confidence a considerable time, and having returned to our city, I was well nigh lost forever.

F. W. Aye, true, indeed. You fell away: you turned back. Had you only kept on as I have, all had been well. Hold on, and hold out, is my maxim; and that I am determined to do, till I reach the Celestial City, and shout hosannas to the King of Glory.

Love-self. If I only get through at last, I shall be satisfied; though I confess I have not always the same confidence of it that brother Feel-well has. I have my doubts occasionally, which make me very unhappy while they last. But I feel better since I have got over this stile, and find myself safe in the King's highway.

No-law. I have no doubts, and never have had, since we got to the village of Peace-in-believing. It was there revealed

to me in a dream, the night we lodged with Mr. Self-confidence, that the Prince Immanuel had taken all my sins, and given me all his righteousness. If I step occasionally out of the way, it never troubles me any, since I know that the Prince Immanuel bore the punishment of it all.

By this time, I perceived that the company drew near to the cross, and had a view of Him who bled thereon. And I thought they all appeared to be more or less moved at the sight, but expressed their feelings in different ways. Feel-well jumped up and down, and clapped his hands, and shouted aloud. Love-self sat down and contemplated the sight with a cheerful countenance. No-law stood and looked attentively, but without much emotion. Ardent wept aloud; and Thoughtful stood apart, looking intently at the cross, with a countenance of deep solemnity, while a few tears trickled down his cheeks.

Oh, (said Feel-well,) how can I express my joy at this sight! It fills my soul with ecstasy. I see here the assurance of my acceptance at the Celestial gate. There hangs the man who died for me. How can I help loving him for his great love to me? Let those hold their peace who cannot feel. I want a religion that I can *feel*. And I thank the King that I *do* feel his love shed abroad in my heart. Glory to the King! Glory to the Prince who died for me! Glory! Glory!

Now, (said Love-self,) I see my title clear. I see my sins removed. He bore them all for me. By his obedience to the law in my room, I am justified and accepted. I will doubt no more.

Here, (said No-law,) I see how unnecessary are good works. The finished righteousness of the Prince Immanuel does not need any additions of ours. I read that he justifies the ungodly; and I come to be justified as ungodly. I make no pretences to any righteousness of my own.

I see here, (said Ardent,) the effect of my sins. They pierced the hands and feet of the Prince of Life. They inflicted those cruel wounds which seem to bleed afresh, as I look upon them. In view of this scene, how vile and hateful my sins appear! Oh that my head were waters, and mine eyes fountains of tears, that I might weep day and night for my base ingratitude. How vile I am! How loathsome I appear to myself!

Here, (said Thoughtful,) appears the great evil of sin. It occasioned the death of the King of Glory. Here I see the great love of God to a sinful world, in giving his only begotten Son to die for them. Here I see the infinite condescension of the Prince Immanuel, who, though he was rich, yet for our

sakes became poor, that we, through his poverty, might be rich. Here I see God's regard for his law, the honor of which was maintained at such an expense. From this scene, we may draw motives for a holy life; for how shall we, who are dead to sin, by the cross, live any longer therein?

CHAPTER VII.

WHILE the pilgrims were thus engaged in their meditations, near the cross, and giving vent to their various feelings, I observed a man come up to them, in the habit which Evangelist wore, whose name was Self-conceit, and with a countenance which expressed some pity, and much contempt, he began:

Self-conceit. Unhappy, deluded men! What do you mean by looking at that cross with so much emotion? You seem to be full of wild ecstasy, rapture, and enthusiasm.

Ardent. I cannot but weep, when I look at that cross, and think of him who died upon it, to make atonement for sin, by the shedding of his blood.

S. C. I pity your ignorance. You are not acquainted with the works of that great and excellent philosopher, the very learned and worthy Doctor Priestley, or you would not entertain the absurd and vulgar idea, that the death of that man made any atonement for sin. He says, "Christ being a man, who suffered and died in the best of causes, there is nothing so very different in the occasion and manner of his death, from that of others who suffered and died after him, in the same cause of Christianity, but that their sufferings and death may be considered in the same light with his." The death of Paul, or any other martyr, might as well be considered as making atonement for sin. But I want no atonement. My good moral life is all my dependence.

Ard. But does not Paul speak of Christ as him "in whom we have redemption, *through his blood*, the forgiveness of sins, according to the riches of his grace?"

S. C. Paul indeed says it; but the same great philosopher has told us that Paul often reasons inconclusively. No doubt Paul said what he thought; but he was in the same mistake that you are.

Th. But this goes to deny the divine authority of the Scriptures.

S. C. Yes; the same excellent and worthy Doctor says to one of his correspondents, "Neither I, nor I presume yourself, believe implicitly every thing that is advanced by any writer in the Old or New Testament. I believe all the writers to have been men, and consequently fallible, and liable to mistake." "That the books of Scripture were written by particular divine inspiration, is a notion destitute of all proof, and that has done great injury to the evidence of Christianity."

Th. If you reject the doctrine of atonement, and deny the inspiration of the Scriptures, I see not why you are not a Deist, and consider him who died on the cross, not as the Lord from heaven, but a vile impostor.

S. C. No; I am not a Deist: I am a Unitarian Christian; that is, a liberal, enlightened, and rational Christian. I venerate him who died on the cross, as a good man, but as nothing more than a man, who had no existence till he was born of Mary. The difference between us and Deists, however, is not great. The same worthy and learned philosopher, in speaking of a man who had been thought a Deist, says: "He is generally considered as an unbeliever. If so, however, he cannot be far from us, and I hope in the way to be not only almost, but altogether what we are." And my very worthy friend, the enlightened and liberal Mr. Cogan, says, "The sincere and conscientious Deist cannot be far from the kingdom of heaven;" in which sentiment I cordially concur.

Th. But if Christ was a good man, he would tell the truth; and he speaks of himself as having come down from heaven, and says, (John 6: 62,) "What and if ye shall see the Son of Man ascend up where he was before?"

S. C. I know not what to do with this passage, but to deny that Christ ever uttered it. My great master, the aforesaid acute and learned philosopher, did not know what to do with it. He confesses, that, "though not satisfied with any interpretation of this extraordinary passage, yet rather than believe our Saviour to have existed in any other state before the creation of the world, or to have left some state of great dignity and happiness when he came hither, he would have recourse to the old and exploded Socinian idea, of Christ's actual ascent into heaven, or of his imagining that he had been carried up thither in a vision; which, like that of St. Paul, he had not been able to distinguish from a reality; nay, he would not build an article of faith of such magnitude on the correctness of John's recollections and representation of our Lord's language; and so strange and incredible does the hypothesis of a pre-existent state appear, that sooner than admit it, he would suppose the whole verse to be an interpolation, or that the

old Apostle dictated one thing, and his amanuensis wrote another."

Ard. I cannot bear to hear my Lord and Saviour thus degraded. You suppose him, who knew all things, not to be able to tell whether he was in heaven or upon earth.

S. C. He might be a very good man, and yet be ignorant of many things. That truly great and good man, the very learned and worthy Mr. Belsham, says, "The Unitarian doctrine is, that Jesus of Nazareth was a man, constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." And to give one instance, I would observe, that he no doubt really thought, that many in his day were possessed with devils; but my great master, Doctor Priestley, has shown that this was a vulgar error of the Jews, and that there are no such beings as devils, those people being only deranged in their intellects.

Th. Did Mr. Belsham think, then, that Christ was a *sinner*? If he was "a man in *all* respects like other men," that seems to be a necessary conclusion.

S. C. We are not fond of using such harsh language; we prefer softer terms. We call many things infirmities and frailties, which others call sins. We do not like to be so impolite as to call any man a sinner, unless he is grossly vicious. We entertain a very favorable opinion of the goodness of human nature. And Mr. Belsham thinks, that "with few, if any exceptions, there is a very great preponderance of good in every individual."

Ard. I know too much of my own heart to believe that. I know that in my natural state, "Every imagination of the thoughts of my heart was only evil continually." And hence I feel the need of "the washing of regeneration," and of cleansing by the blood of Christ. And whatever you may say, I am resolved to follow the example of the Scripture saints in praising and adoring my Lord and Saviour. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father: To him be glory and dominion, forever and ever. Amen."

S. C. I must conclude of you, as the very worthy, enlightened, and liberal Mr. Lindsey does of those like you: "There is no reasoning with such persons: they are to be pitied, and considered as being under a delusion of mind." The great and excellent Mr. Belsham says, "Jesus is indeed now alive. But as we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of *grat*

itude for favors now received, nor yet of confidence in his future interposition in our behalf."

So the man left them, and went on in the road of the pilgrims; and they soon after walked on also, discoursing together.

Th. That Self-conceit must be ignorant of his own heart, to think he can depend upon his good moral life, and has no need of any atonement for his sins. I could never think of accepting Paul or Moses as my Saviour.

Ard. I feel that I need an Almighty Saviour; and that it would be only insulting my misery to bid me trust in a creature. Those who have any proper sense of the sinfulness of their hearts, cannot be led away by this man.

F. W. I am not disposed to embrace his sentiments respecting the atonement; for I know that Jesus died for my sins, and that I have received pardon through his blood.

Love-self. I can never admit that Christ is a mere creature; for if he had been, his obedience could never be set down to my account. He must have been required to obey for himself.

No-law. And if he had been a man "in *all* respects like other men," his death must have been a punishment for his own sins; and so my sins could not have been all punished in him, which is my only hope.

Th. I do not see how the obedience of Christ to the moral law can ever be set down to our account. If he had failed of being perfectly conformed to that law, on his own account, it would have been a sin in him. He was tried by the tempter in the wilderness; and if he had complied with his temptations, he would have been a transgressor, and utterly unfit to make atonement for the sins of the world. His obedience to the moral law was perfect, but no more than perfect. It was necessary to qualify him to make atonement, but did not constitute any part of the atonement itself; for it is written, "It is the blood that maketh an atonement for the soul."

N. L. Is it not written also, that "by the obedience of one shall many be made righteous?"

Th. Yes. But that is not what is commonly called his active obedience; that is, his conformity to the moral law: but it was what is called his passive obedience—his obedience to the command of the Father in laying down his life. He says, "No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." It is by his obedience to this commandment, that is, it is by means of his laying down his life, and pouring out his precious blood

on the cross, that many are pardoned, or justified from their sins. But his active obedience, or conformity to the moral law, was necessary for himself, to qualify him to make atonement by his blood, as a lamb without blemish and without spot.

N. L. I cannot agree with you. You seem to talk like a legalist. You would divide the work of your salvation with Christ. And while he bore the punishment of your sins, you would obey for yourself. You seem to be opposed to salvation by grace.

Th. I am not conscious of feeling any opposition to salvation by grace alone. I believe that the salvation of a sinner is all of grace, from beginning to end. If it is not, I am sure there can be no hope for me. But you will perhaps be more confirmed in your opinion, when I add, that I do not consider the sufferings of Christ as a true and proper punishment for the sins of men.

F. W. Why, brother, how you talk! You are more of an Arminian than I am. Brother No-law calls me a legalist, because I am for works. But I believe that Christ bore the punishment of my sins. Oh, I *know* he did; and I bless him for it.

Th. I think that the punishment which the law threatened to sin is eternal death. And Christ did not suffer eternal death: he arose again on the third day.

L. S. How then can a sinner be exempted from the punishment of his sins? If they are not fully punished in his surety, they must be fully punished in himself.

Th. They must be fully punished in himself, or they must be freely forgiven for Christ's sake. If they are punished, either in himself or in another, (if that were possible,) there is no room for forgiveness. When a punishment has been fully inflicted, no more is due. But where no punishment is due, there is none to be remitted. The way of salvation by him who died on the cross, is a way of forgiveness. It is written, "Through this man is preached unto you the forgiveness of sins." This forgiveness is granted freely to all that are willing to accept it as a free gift to the ill-deserving. Thus, I think, justification is an act of grace: as well as every other step in the sinner's salvation.

F. W. Grace! Yes: salvation is all of grace. But it is free grace; that is, free for all, nothing more being done for one than there is for another.

Th. It is free grace, indeed. But it is free, because bestowed freely upon the ill-deserving. Pardon is indeed offered freely to all; but all reject it, and if nothing more was done for them, none would ever accept it.

F. W. Oh yes. Nothing more was done for me than there is for every other man : but I worked for it, and got it.

N. L. You are both too legal. You hold to works. I am for grace, without works.

By this time, I perceived that they had arrived at the place where Christian saw Simple, Sloth, and Presumption asleep by the road-side, and who had been hanged for their crimes, when Christiana and her company passed by. And here they found, on the left side of the road, a considerable village, named Careless, inhabited by the posterity of those men, who walked in the steps of their fathers. And as they passed along, a man came out to meet them whose name was Puff, and invited them to turn aside and rest themselves a little. And then, said he, you may have an opportunity to hear a sermon from our minister, the most popular preacher in all these parts, Mr. Self-conceit, a very worthy and excellent man, I assure you, and the most agreeable preacher I ever heard.

Ard. I have some knowledge of him already, and I do not wish to hear him.

Puff. You never heard him preach, I suppose ; for if you had, you must admire him, and wish to hear him again.

Ard. No, I never heard him preach ; but I heard him converse in such a manner as I wish never to hear another.

Puff. You must have provoked him to engage in controversy, I conclude. But he never introduces any controversy into his preaching. He dwells exclusively on "those great truths and precepts, about which there is little contention." He never introduces any of those unintelligible doctrines about which Christians have so often disputed. He thinks it would "perplex, and needlessly perplex, a common congregation, consisting of persons of all ages, capacities, degrees of improvement, and conditions in society." All the inhabitants of our village "will testify how little he has sought to influence them on the topics of dispute among Christians, how little he has labored to make them partisans, how constantly he has besought them to look with candor on other denominations, and to delight in all the marks which others exhibit of piety and goodness." He "professes to accord with that Apostle who has taught us that charity is greater than faith and hope ; more excellent than the tongue of angels, and the understanding of all mysteries." And as a proof of his excellence as a minister, I could mention "the singular prosperity he has enjoyed. Perhaps in no part of the world is the condition of ministers more favored than his. Whilst he receives nothing of a superstitious homage, or a blind submission, he finds himself respected by all classes of society, and, I may say, distin-

guished by the eminent, the enlightened, and the good." "In our society there are no divisions, no jealousies, no parties to disturb us." He often appeals to us, from those who wish to slander him: saying, "Brethren, you know me, for I live among you; I visit you in your families; I speak to you from the pulpit; I repair to you in your sorrows; and I sit, too, at the table of your festivity." And we all agree that we have no fault to find with him, for he is exactly one of us in all respects.

F. W. I did not, indeed, like all his conversation, when we saw him; but I think I should like his preaching, if it answers your description. I feel inclined to stop and hear him.

L. S. And so do I. But your church, I see, is some distance out of our way. I should like to hear him, for once, extremely. But the day is far spent, and I should like to reach the house Beautiful to-night; for I hear that there is good entertainment for pilgrims there. And I am afraid we shall not get there if we stop. I do not like to go so far out of our way.

Puff. That need be no objection. You will find good entertainment in our village, at the house of Mr. Smooth, or at the house of Mr. Indifference. They are the deacons of our church, and entertain pilgrims at free cost.

N. L. I shall certainly stop. I do not mind going a little out of the way, or staying all night. I would not miss the opportunity of hearing such a popular preacher, if I had to stay even longer.

Th. I cannot consent to stop, nor to turn aside out of our way. And besides, I have no desire to hear such preaching as has been described. And from the conversation we had with Mr. Self-conceit at the cross, it is plain, that he is an advocate of error, whom we are forbidden to hear.

F. W. You are too uncharitable, brother. I did not like all he said to us; but I will not condemn any man, because he differs from me in some things. We cannot all think alike, any more than we can all look alike.

N. L. Brother Feel-well has spoken my mind exactly. For though I differ from him in many things, yet we have come all the way together, without any unpleasant feelings between us.

F. W. Yes; though I differ from you all, in some things of minor importance, yet I have perfect charity for you all. And I can bear testimony that brother Love-self, and brother No-law, and I, have come all the way from home, with the greatest harmony of feeling. Pilgrims may feel alike, if they cannot think alike; and there ought to be union among them all.

L. S. Yes; that is right. I am for union too. And

though I do not enjoy myself quite so well as brother Feel-well, and have more trouble than brother No-law; yet I believe we feel very much alike in the main, and agree in the essentials of our experience.

Puff. I am sure, then, you will be pleased to hear our minister. He preaches universal charity, and teaches unbounded liberality towards all denominations.

Th. I beg leave to read a sentence or two from my book, which appears to me to decide the question of duty. It is written, "Take heed what ye hear.—Cease, my son, to hear the instruction which causeth to err from the words of knowledge.—I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.—If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." From what this man said to us, at the cross, it is plain, that he does not bring the doctrine of Christ, but preaches another Gospel than that which is contained in the King's statute book.

Ard. I am satisfied that we ought not to hear this man. And I have no inclination, for he would rob me of my Saviour, and destroy the foundation of my hope.

F. W. You must do as you think best. I do not understand those passages of your book as you do. I depend more upon my own feelings, than upon the interpretation of such dark and difficult passages. My feelings are in favor of hearing him this time; and I know by them that it is right for me to do so.

So Feel-well, Love-self, and No-law, turned aside with Mr. Puff, and Thoughtful and Ardent went on their way. Then said Ardent to his companion:

Ard. I thought it evidently wrong to hear this man, because he denied the divinity of our Lord, and rejected the authority of the King's statute book. But I had not thought of its being wrong to hear others whose errors are less flagrant. The passages you read, however, seem to go further than I had supposed, and prohibit hearing those who propagate any error.

Th. Every error must be hurtful in a degree: and one error naturally leads to another. It is no doubt wrong to hear those who propagate any error which is subversive of the Gospel; any fundamental error. And there must be some danger in hearing any error whatever.

Ard. How shall we know where to draw the line? For I suppose that many preach error mixed with truth, some more and some less.

Th. I am not prepared to answer that question. I should like to be better informed on that point. But so much I think is plain, that any error which represents the Gospel system to be essentially different from what it is in doctrines, experience, or duties, must be a radical and fundamental error. And that those who propagate any such error ought not to receive any countenance or encouragement. And I think it plain, from the passages I read, that if we do give countenance and encouragement to such, we become partakers of their evil deeds.

Arđ. I think I can see a reason why those who are not established in the faith would be likely to receive injury from hearing error, but I do not see why those who are well established, might not hear it sometimes with advantage to themselves. It is well to know what can be said on both sides of a controverted point.

Th. There are other ways for us to promote our own improvement, without taking any methods which the King has forbidden. But if it were not dangerous listening to deceivers, the King's book would not have given so many cautions on that point. We may have too high an opinion of our own knowledge and stability, and be led out of the way, before we are aware of the danger. But if you and I were in no danger ourselves, we might, by our example, do great injury to others. If the young, the weak, and the ignorant, were to see those whom they esteem wiser and better than themselves, going to hear an advocate of error, they would be likely to think they might do so too. And thus, if we should receive no injury to ourselves, we might be the occasion of ruining others. I think it safest, therefore, to obey the precepts given, and shun every appearance of evil, and every occasion of evil to ourselves or others. And I think it a good rule that where any action is of doubtful propriety, we should abstain from it. He that is disposed to approach frequently to the extreme limits, between right and wrong, will be in danger of overstepping those limits, especially where those limits are not clearly defined. And he that allows himself to go as far towards the wrong as he can with safety, gives us occasion to suspect that he would like to go further if he dared; and to fear that he will, at some time, acquire the courage to do so

CHAPTER VIII.

THEN I saw in my dream, that the pilgrims, Thoughtful and Ardent, ascended the hill Difficulty; and after refreshing themselves a few moments at the arbor where the pilgrim Christian had formerly rested, they proceeded towards the top of the hill, intending to lodge that night at the house Beautiful, that they might enjoy the conversation of the venerable matrons, Piety, Prudence, and Charity, who dwell there.

But the hill was so steep, and the path so difficult, that they were now greatly fatigued, and longing for a place of rest, when they espied before them a large mansion, at a little distance from the way, on the left hand, built with great magnificence, on which they perceived, as they drew nearer, inscribed in large letters, *The house Beautiful, for the entertainment of Pilgrims.* So they approached, and a man came out to meet them, with the name *Watchful* inscribed on his forehead, and invited them to enter. Upon which Thoughtful asked :

Is this the same house Beautiful, at which the pilgrim Christian was entertained ?

No, said the man. That house had become antiquated, and very much gone to decay ; and my mistresses have caused this new one to be built, as you see, in the modern style.

We saw no lions by the way-side, said Thoughtful.

No, said the man. My mistresses discovered that they frightened many pilgrims of very hopeful dispositions, and deterred them from coming to our house ; and being desirous to entertain as many as possible, they caused the lions to be removed.

But I understood, said Thoughtful, that “ they were placed there for the trial of faith where it is, and for the discovery of those that have none ; ” and that they never hurt any who kept in the middle of the path.

At this the porter smiled, and said, I perceive that you are not yet acquainted with the numerous improvements of modern times. But come in. My mistresses are anxious to receive all that are willing to come.

Then said Ardent to his companion, Let us accept the invitation which is so kindly offered us. I see no reason why we should hesitate. If this is not the same house at which Christian lodged, I doubt not we shall find entertainment equally good.

So saying, he took his companion by the arm, and they entered the porch.

But here Thoughtful made a pause, and began to tell of what parentage they came, and how they had entered the way at the Wicket-gate, and had been at the Interpreter's house, and understood and approved the statutes of the Lord of the way; and such things as he knew pilgrims had been formerly inquired of, when they were received at the house Beautiful; upon which the porter said:

Such inquiries are no longer deemed of any importance. It is sufficient in order to be received here, that you are desirous of going to the Celestial City. It is immaterial to us, whether you came through the Wicket-gate, or climbed up some other way. We deem it of no consequence whether you understand or approve of the laws and rules which were formerly so highly valued. The instructions of the Interpreter are of little use in this enlightened age. If you call yourselves pilgrims, and profess to love the Lord of the way, we take it for granted that you are sincere, without inquiring what views you entertain respecting him. "The affections of the heart are all that my mistresses regard." If these are sufficiently ardent, they never inquire of what nature they are, or from what principles they proceed. Such inquiries would only serve to perplex and embarrass our guests, and rather do harm than good.

And now I perceived that the mistresses of the mansion themselves, who were always watching for the approach of pilgrims, came forward to receive their guests, and having shaken them cordially by the hand, welcomed them to their abode. And they also, like the porter, had each her name, *Piety*, *Prudence*, and *Charity*, inscribed in capital letters upon her forehead.

They were all clothed in long robes, but that of each had something peculiar. She that was called *Piety*, had her garment bordered with a wide fringe curiously wrought, and covered in many places with broad pieces of parchment, on which were written various texts of Scripture. She that was called *Prudence*, wore a robe which was perpetually changing its color to that of the objects nearest to it; and she that was called *Charity* changed hers, as soon as the Pilgrims came in, to one of the same color which they wore.

Thoughtful had some suspicions, from the discourse of the porter, that this was not the right house; and he wondered that the inhabitants should think it necessary to wear their names on their foreheads, in order to let their guests know who they were. But Ardent was so pleased with the idea of those great improvements of modern times of which the porter had

dropped a hint, and so desirous of knowing more about them, that he took but little notice of other things, and entered very cheerfully.

So the ladies conducted the pilgrims into the house, with many expressions of great affection for them, and great joy at seeing them; and after they were seated in a spacious room, she that was called Piety, having taken the uppermost seat, began as follows:

Lady. We are greatly rejoiced to see you, and receive you to our dwelling. We have built this stately mansion at our own expense, that all men may see how much we love the Lord of the way, and all who set out on pilgrimage. And next to that pleasure which we continually derive from communion with the Lord of the way, and the assurance of his love to *us*, is the delight we experience in the society of pilgrims, and in pious conversation with them.

Ardent. We are indeed highly favored in being received into such good company; and we shall doubtless enjoy a sweet season together.

La. If your hearts flow out in love towards us, as ours do towards you, no doubt the meeting will be delightful. Only let us avoid all metaphysical and unprofitable subjects, and converse upon those which will increase our good feelings; and let all our remarks be addressed to the heart, and not to the head. We are extremely anxious to cultivate our pious feelings. We carefully avoid all addresses to the understanding, as likely to cool the ardor of our devotion. We do not wish to *think*,—we wish to *feel*. But why have you not brought all your friends and acquaintances with you? We greatly desire to see the whole world going on pilgrimage.

Th. And so do we. But we know that the carnal mind is enmity against the Lord of the way; and though we tried to persuade our friends to come with us, they would not hear.

La. Rather say, they have not sufficient regard to their own happiness, and they misunderstand the character of the Lord of the way. For we do not think so ill of any as to suppose they would hate him if they knew that he is all love. Oh, he *is* good; for he has done *me* good all the days of my life, and given me assurance of his favor forever. Who would not love him, if they knew how desirous he is to make them happy? I think the reason more do not come, is because those who are sent to invite them do not take the right method. They do not represent the character of the King in a light sufficiently amiable to win men to love him. Instead of saying so much about the wrath of the King against his rebellious subjects, as some of his ambassadors do, they ought to dwell on his great

mercy and kindness. Instead of representing him as a sovereign in the bestowment of his favors, they ought to represent him as treating all alike, doing no more for one than he does for another. And instead of calling on them to submit themselves to the sovereign disposal of their King, they ought to tell them he only requires them to be willing to be made happy. If they would take this method, I have no doubt many more would be persuaded to make their future, instead of their present interest, their great object, and immediately to set out on pilgrimage. And many of the King's ambassadors are adopting this method of late, with great success.

Thoughtful was about to reply, when she that was called Prudence interrupted him, saying :

I have no patience with those servants of the Prince, of whom my sister has been speaking. Their business is to persuade men to go on pilgrimage : and they proceed as if their object was to prevent it. Men might be easily persuaded, if it was not for the great imprudence of those who are sent forth for that purpose. It is a good maxim, that men cannot be driven to the Celestial City, but they can be allured. These imprudent men take the direct way to disgust their hearers, and stop their ears. If men are to be persuaded, they must first be pleased. But what can be more displeasing to rebels against their King, than to represent the King as altogether in the right, and them as altogether in the wrong ? What can be more provoking, than to tell them they are altogether rebellious, and have no regard at all for their lawful Prince, even in their cries for mercy, when under fearful apprehensions of his wrath ? What can be better adapted to fill them with indignation, than to tell them that they are condemned already, and the wrath of the King abideth on them ; and that it depends upon his sovereign pleasure, whether any of them shall be pardoned or not ? And what can be a greater outrage upon their feelings, than to tell them that he has already determined to show favor to some, not according to their works, but according to his own purpose and grace ; and that he has also determined to treat others according to their deserts, and make them the monuments of his just vengeance forever ? For my part, I wonder that any will be guilty of such gross imprudence ; and I am astonished that men who advocate such gloomy, discouraging, and perplexing doctrines, are not forsaken and despised by all.

Th. But, is it not the duty of the King's ambassadors to deliver their message faithfully, and declare the whole counsel of their Prince ?

La. In my opinion he is the most faithful ambassador of the

King, who persuades the greatest number to set out on pilgrimage. I think he is to be most commended, who induces the most to listen to his message. I judge of the character of every ambassador by his success.

Th. But this rule will condemn the Prince Immanuel himself, who when he in person visited his rebellious subjects, had very little success in persuading them to return to their allegiance; and it will also condemn the conduct of those of his ambassadors who received their instructions from his own lips, and were eye-witnesses of his conduct.

La. No matter for that; times are altered—and great improvements have been made since those days. And besides, the most successful ambassador the Prince ever employed, has expressly told us that he became all things to all men in order to win them.

Th. And yet this same ambassador used to teach all those things which you condemn as so imprudent and hurtful.

La. He did, indeed, sometimes; but it usually exposed him to reproach and persecution. I think there is no need that the ambassadors of the King should expose themselves to the contempt and hatred of men, by following his example in these things. They ought to be more prudent than to dwell on these doubtful and disputable points, and disagreeable subjects. They ought to take pains to conciliate their hearers and gain their attention. They must make themselves popular if they wish to be useful; and to do this, they must accommodate themselves to the taste and opinions of their hearers, and not do violence to their prejudices. And I rejoice that many of them are adopting my sentiments, and practising according to my precepts.

Ardent had all along listened to the conversation with an earnest desire to be more particularly informed of the great improvements which have been made since the days of the Prince Immanuel and those immediately instructed by him, and gladly embraced the opportunity, which the renewed mention of them afforded, of asking some further explanation. Then she that was called Charity undertook to answer him.

La. It is with great pleasure that I hear you making such inquiries; for I consider it as evidence that you have a mind truly *liberal*. Some pilgrims are so bigoted that they will hear nothing about improvements being made in the statute book of the King. They are for retaining every thing just as it was written by the King's scribes. But I rejoice that the number of such narrow-souled bigots is small, and that liberality of sentiment is daily increasing.

Th. I am surprised to hear Charity speak thus. I had

been taught to believe that Charity rejoiced not in iniquity, but rejoiced in the *truth*; and that the King's statute book was the only infallible rule of truth and duty. But if I understand what you say, you rejoice that so many are disposed to disregard the authority of that book, and follow their own inclinations.

La. I see that you are still under the influence of old prejudices; and I would very gladly remove them. A great part of that book is very dark and difficult to be understood, and needs a great deal of explanation; and men may innocently understand it in very different ways. It is my chief business to reconcile those of different opinions, and to show that one is as likely to be right as another. It is my opinion that the King has never required men to think alike on religious subjects, and that the various opinions entertained by those who go on pilgrimage are all equally agreeable to him, as they are all equally agreeable to me; unless, indeed, I except the opinions of those slaves of bigotry I mentioned, for these I abhor.

Th. I had supposed it was the nature of Charity to *wish well* to all men, and seek to promote their best good by bringing them to love and obey the statutes of the King; and that a right knowledge of these was necessary in order to love and obey them.

La. Here, again, you discover the force of old prejudices. That, indeed, was the opinion formerly held; but it is entirely a mistake. It is the nature of Charity to *think favorably* of all men, and indulge them all in following their own opinions, provided they will indulge us in following ours. I condemn nothing but bigotry; and that is rapidly declining, through the influence which I have already gained, and am continually gaining. And I hope soon to see it forever destroyed, and all men united in one vast brotherhood, upon the basis of universal toleration. Then shall we see those happy days so long predicted and so ardently desired.

Th. I had been led to expect those days would be introduced in a different manner: and that it would be, by the ambassadors' seeing eye to eye, and lifting up their voice together—by the universal belief and love of what is contained in the statute book of the King.

La. No; it is only through my influence that those days can ever come. And those who are endeavoring to bring all men to think alike, are using the direct means of retarding their approach. But the influence of such men is declining. The greatest part of pilgrims have submitted to my directions, and but few are left who are so abominably selfish as to wish all to think as they do. Many of the King's ambassadors are con-

curing in my liberal opinions, and giving currency to my favorite maxims. It is also through my influence, that many of the old customs which were observed in receiving pilgrims at the house Beautiful, have been abolished. It was ever thought necessary to make a particular and exact inquiry of pilgrims, to know whether they had entered the way at the Wicket-gate ; but it is entirely a matter of indifference to us, whether they came in by that gate or entered by some other. We seldom make any inquiries of that kind, unless in compliance with the prejudices of some who happen to be with us ; and then, we take care that those inquiries shall not be so particular as to embarrass any applicant for admission. It was once thought necessary to examine pilgrims, to know whether they had been at the house of the Interpreter, and had there obtained an accurate knowledge of the King's statutes, and did indeed cordially approve of them all ; but this custom was in direct opposition to my most favorite maxim, which is, that it is no matter what pilgrims believe. And we, on the whole, rather prefer such as have not been at the house of the Interpreter, to be prejudiced by his instructions, which are so contrary to ours. It was once thought necessary to take particular care to ascertain the sincerity of pilgrims, and to know whether they understood the character of the Lord of the way, and did cordially approve of it, and prefer the honor of his name to every thing else ; but we greatly dislike all such scrutiny. It is enough for us that they profess to be ardently desirous of reaching the Celestial City ; and we never embarrass our guests by inquiring why they wish to go there. And if they say they love the Lord of the way, we never ask *why* they love him, or what views they have of his character.

By this time I perceived that supper was ready, and the ladies said to the pilgrims, " Come with us and partake of the feast of love." So they seated them at the table, which was covered with viands that seemed to promise a rich entertainment to the pilgrims. But though the ladies helped them liberally from the various dishes, and bestowed high encomiums upon each kind of food, I perceived the pilgrims partook sparingly, and found very little that was agreeable or nourishing. After supper, some one of the company proposed to sing a hymn, and she that was called Charity selected the following, as with her a favorite and most excellent hymn.

" Father of all ! in every age,
In every clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.

“Thou great first cause, least understood;
 Who all my sense confined
 To know but this, that thou art good,
 And that myself am blind.

“What prudence dictates to be done,
 Or warns me not to do;
 This, teach me more than hell to shun,
 That, more than heaven pursue.

“What blessings thy free bounty gives,
 Let me not cast away;
 For God is paid, when man receives,—
 T’ enjoy, is to obey.”

This hymn was sung by the three sisters with much animation; I perceived that the pilgrims did not join in it, not knowing the tune, and, as I conjectured, not entirely pleased with the sentiments.

The pilgrims were then conducted to a chamber, over the door of which was inscribed “*The chamber of Peace.*”

So when they were alone, Thoughtful asked his companion what he thought now, of the place where they were.

Ard. I am entirely disappointed, and grieved. These cannot be the same persons who entertained the pilgrim Christian. O, my brother, forgive me for urging you to come in.

Th. I too am to blame, for I consented to enter while I was not satisfied that this was the right house. And I am now convinced that these are the three sisters against whose arts we were cautioned at the house of the Interpreter. Their names are *Hypocrisy*, *Carnal-Policy*, and *Heresy*. But let us seek counsel where it is to be found.

So saying, he plucked his book out of his bosom, and read therein, as follows:—“Beware of false prophets, which come to you in sheeps’ clothing, but inwardly they are ravening wolves.—Take heed that ye be not deceived.—Woe to the women that sew pillows to all arm-holes, and make kerchiefs, upon the head of every statue, to hunt souls!—Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.—Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness.—Wherefore, come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

CHAPTER IX.

So I saw in my dream, that having no disposition to sleep, they spent the night in reading their book, and conversing together, and in crying to their Lord and King to forgive them for having listened to these deceivers, and turned aside out of the path, and in beseeching him to grant them deliverance. And as soon as it was light, they left their chamber, descended to the hall, and rushed out of the house, giving no heed to the porter, who called after them to tarry till his mistresses arose.

Now when they had gained the highway, they kneeled down, and gave thanks to the King for their deliverance, and then went forward with a quick pace. And soon they came in sight of a venerable edifice, directly by the road-side on the right hand, on the summit of the hill. On drawing nearer, they saw the lions; but remembering that those who kept in the middle of the path were out of their reach, they passed them without much fear, and, coming up to the gate, they inquired of Watchful, the porter, whether this was the house Beautiful, at which the pilgrim Christian had been entertained.

Watchful. It is the same. It is built of living stones; and, though it has now stood many ages, it is not the least decayed, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. And it will stand till the dissolution of the world, when the materials of which it is built will be transported to the Celestial City, and form a part of that house not made with hands, eternal in the heavens.

Pilgrims. May we be received into this house?

Wa. If you can furnish satisfactory evidence that you are the true friends of the Lord of this house, you may be received into it, and enjoy its privileges. It was built for the accommodation of pilgrims; but as many, in these days, put on the pilgrim's dress, and walk for a time in the pilgrim's path, who do not prove true at last, we feel it our duty to examine all applicants for admission as closely as we can, according to the rules which were established by him who built the house.

So he inquired who they were, and whence they came, and whether they came into the way at the Wicket-gate, and had been at the house of the Interpreter, and they told him. Then he rung the bell, and the damsel Discretion came out, and having made similar inquiries, and received the answers of the pil-

grims, she called out the mistresses of the mansion themselves, Piety, Prudence, and Charity, who discoursed with them in many words, and heard an account of what they had met with by the way, and what they had seen at the house of the Interpreter. They also questioned them respecting their knowledge and approbation of what is contained in the statute book of the King, and what views they had of his character, and why they felt desirous of going to the Celestial City. They also inquired into their knowledge and practice of the rules which are to be observed by pilgrims in the way. So when they had received the answers of the pilgrims, and had conferred with each other, they told them that the account they had given of themselves was so far satisfactory, that, according to the rules of the house, they were to be received to its privileges; and desired them to walk in. But they informed the pilgrims also, that, notwithstanding all the caution they could use, some had been received there who had not proved true at last. To your own Master, said they, you must stand or fall. If you come in and partake of the privileges of this house, which are provided for true pilgrims only, and prove false in the end, the peril is your own.

Then I observed that the pilgrims entered the house both rejoicing and trembling. And when they were seated, the servant was desired to give to each a couple of figs and a cluster of raisins, for their present refreshment, till the stated meal should be prepared.

So Piety, Prudence, and Charity, sat down to converse with the pilgrims; and thus they began:

Piety. You have great occasion to be thankful to the Lord of the way, that he has brought you thus far on your journey. It is to be ascribed to his kind care of you, that you have not been drawn aside, and ruined forever.

Ardent. We have, indeed, great occasion for thankfulness: but I, most of all; for I have been on the point of destroying myself, by my rash and foolish conduct, more than once. Had not my brother Thoughtful been more considerate than I, Mr. Plausible would have persuaded us to exchange our copies of the King's statute book for some of his altered ones. And it was chiefly owing to my rashness that we were decoyed into the pretended house Beautiful, on the left hand, where we spent the last night.

Pi. Two are better than one. It is a great favor to a pilgrim to be furnished by the Lord of the way with a faithful companion. But had you not been told to beware of the arts of the three sisters, Hypocrisy, Carnal Policy, and Heresy?

Ard. We had been. But I little thought such fine-spoken people had been they.

Pi. If you had consulted your book, you would have found a caution against those who "by good words and fair speeches, deceive the hearts of the simple." You would have been taught also, to be on your guard against such as are forward to "proclaim every one his own goodness." You ought never to take any important step without humbly asking direction of the King, and carefully seeking that direction from his book. It is a sure and safe guide to every humble and teachable inquirer.

Ard. I have always found it so, when I have sought its counsel in that manner. But I was in such haste to find a place of entertainment, that I was not willing to take time for consideration or inquiry. My brother Thoughtful would have made inquiry, but I hurried him along against his better judgment.

Th. I consider my guilt the greater. If the King has given me a natural temperament more cautious than that of others, it is a greater crime in me to listen to a deceiver, and to turn aside out of the path, as I did last night, to my grief and shame.

Pi. You ought to humble yourselves for every departure from the right path, because you thus dishonor the Lord of the way, as well as bring guilt on your own souls. It is a great dishonor to the Lord of pilgrims, when his true friends turn out of the way. You can never humble yourselves too low before him on account of your sins against him. For therein consists the great evil of sin, that it is committed against your Lord and King. Your last night's adventure, however, may be an occasion of good to you, if you are disposed to make a right improvement of it. "We know that all things work together for good, to them that love the Lord of the way." This adventure ought to teach you to ponder the path of your feet, and to give more earnest heed to the things contained in the King's book.

Ard. I trust it will. But I wonder that the Lord of the way, since he knows how liable pilgrims are to be deceived, does not drive all his enemies from the pilgrims' path, that they may go on their way unmolested.

Pi. The Lord of the way does all things wisely and well. He knows it is best, that through much tribulation, pilgrims should enter the Celestial City. He has left many Canaanites in the land, to prove pilgrims by them, to know whether they will hearken unto the commandments of their King, and steadfastly walk in his ways.

Ard. Would it not be better, if the enemies of pilgrims were all openly such? They would not lead so many astray, if they did not put on so many specious disguises, profess to have so many good feelings, and use so many good words.

Pi. Our Lord knows what is best, and he is both able and inclined to do what is best. He doubtless has good designs to accomplish by all these things. If we do not know what they are now, we may know hereafter. It is written, "There must be also heresies among you, that they which are approved may be made manifest among you." If the enemies of pilgrims did not sometimes put on the guise of friends, profess to have many good feelings, and use many good words, the trial of the pilgrim's fidelity could not be so decisive.

Th. I should like to hear pointed out, some of the principal advantages which the true pilgrim may derive from meeting with so many who are not the true friends of the Lord of the way.

Pi. One great advantage is, that it shows them more of their own hearts, and thus promotes their humility. When they see others do wickedly, they may see what they would have done, if divine grace had not made them to differ. When others solicit them to go out of the way, and they comply, or feel any disposition to comply, they may see how treacherous and deceitful their own hearts are, and how foolish it is to trust in themselves. Another advantage is, that it affords them an opportunity for the exercise of every Christian grace. The excellent character of the Prince Immanuel himself, could not have been seen, if he had not been surrounded with enemies, who gave him an opportunity to act out, and exemplify, for the imitation of his followers, every holy affection. When others treat us unkindly, it gives us an opportunity to exercise meekness, forbearance, gentleness, forgiveness, and kindness towards them, and submission to the will of our Lord and King, and confidence in him, and a patient waiting for him.

Another advantage is, that it teaches them where to put their trust. By being beset with enemies, from which no wisdom or strength of their own could deliver them, they may learn to look to Him who is able to deliver, and to feel their obligation to him when he does deliver. Another advantage is, that it teaches them to be more watchful. In proportion to the numbers, power and subtlety of our enemies, and our danger of falling a prey to them, is the need of watchfulness. It also makes them more active and diligent, and prompts to greater efforts in the cause of their Lord. They are naturally so slothful, that they seldom make any great efforts, till they are driven to it by necessity, and their dormant powers are

roused by a sense of danger. The noblest feats which were ever achieved by any of the servants of the King, were those which were performed in times of imminent danger from enemies. Another advantage which pilgrims derive from enemies is, that it helps them in the important work of self-examination. Enemies will often tell them of those faults which the mistaken kindness or the ill-judged partiality of friends conceal. Another advantage is, that it makes them more prayerful. Christian met with some enemies in the valley of the Shadow of Death, who did not regard the point of his sword, and against whom he could defend himself with no other weapon than *all prayer*. Another advantage is, that it leads them to a more careful study of the King's statute-book. Many neglect this, to their great disadvantage, till they are driven to it for direction, and help, and comfort, by the attacks of their enemies. But in this, every help is provided of which pilgrims stand in need, and directions given how to escape every danger and surmount every difficulty. Another advantage is, that it weans them more and more from this world, by convincing them most effectually, that pilgrims can have here no continuing city, but must fight, and struggle, and press on to the celestial gate. And in these ways, the enemies of pilgrims, by their efforts, greatly promote their growth in grace, and their preparation for their heavenly inheritance, which will thus be rendered more acceptable and valuable to them.

Ard. I am satisfied that the King does wisely and well in so ordering it that the pilgrim's path is beset with enemies. I think I shall never more be disposed to call in question his goodness in this.

Th. This shows clearly why it is so ordered that these enemies should so frequently come in the guise of friends, should sometimes seem to walk in the same path, and be admitted with pilgrims to the same house. A hypocrite can render many services to the true pilgrim, which an open enemy could not.

Pi. It shows also that pilgrims have no reason to be discouraged when their enemies become numerous and powerful. The enemies of pilgrims have no more power and influence, than what seems good in the sight of the King. And pilgrims may be certain that their Lord and King would not give so much power and influence to his and their enemies, unless it was to accomplish some great and good purpose by it. When they arrive at the Celestial City, they will doubtless see how all things have worked together for the glory of their King, and the best good of those that love him. And their enemies themselves will see that all their efforts have only conspired to

promote that cause which they so zealously labored to destroy ; and that the King employed them thus, because he saw that they could not be employed in any other way, so much to the advancement of his glory.

Th. I thank you for these remarks. I feel myself greatly encouraged by them to persevere without weariness and without fainting in the pilgrim's path.

Pi. You will have need of all the encouragement which an habitual sense of the wisdom, power, and goodness of your King can afford ; for the way is beset with dangers through all its course. But, blessed is he that shall endure unto the end.

Then I perceived that the company united in singing the following hymn :

“ Awake our souls, away our fears,
Let every trembling thought be gone ;
Awake and run the heavenly road,
And put a cheerful courage on.

“ True, 'tis a strait and thorny road,
And mortal spirits tire and faint,
But they forget the mighty God
That feeds the strength of every saint.

“ From Thee, the overflowing spring,
Our souls shall drink a fresh supply ;
While such as trust their native strength,
Shall melt away, and droop, and die.

“ Swift as an eagle cuts the air,
We'll mount aloft to thine abode ;
On wings of love our souls shall fly,
Nor tire amidst the heavenly road.”

By this time the table was spread, and after one had craved a blessing of the bountiful Giver of all good upon themselves and their refreshments, they sat down to a plain but wholesome repast. I observed, however, that although there were no elegancies or superfluities, yet there was an abundant supply of solid and nutritious food, of which the pilgrims partook, I thought, with the more lively relish, from their having fared so poorly the night before. So, after they had refreshed themselves, and one had given thanks, they sat down, and resumed their discourse.

CHAPTER X.

Thoughtful. The times are much changed since the pilgrim Christian passed this way.

Prudence. They are, indeed, changed in many respects. Very few could go on pilgrimage then without exposing themselves to the loss of their goods, and many suffered bonds and imprisonments, and some even death itself.

Ard. All such dangers are past, I trust, forever.

Pr. Perhaps not forever. It is as true now, as then, that "all that will live godly in Christ Jesus, shall suffer persecution." It is not persecution, indeed, in the same form now. Most civil governments now find it for their interest to protect the life, liberty, and property of their subjects, let their religious opinions and practices be what they may. But the same spirit of opposition to all true pilgrims, still exists, and is manifested in a great variety of ways.

Ard. But I suppose that the influence of true religion is now so extensively felt, and so rapidly increasing, that it would be impossible to bring any civil government to authorize a persecution for conscience' sake.

Pr. Perhaps it may be ascribed to this, in part. I think it is also to be ascribed, in part, to the change which has taken place in the views of civilized nations, in regard to the political rights of men. This change of views in regard to the political rights of men, may have been a consequence of the influence of real religion in former generations; and the effect may have remained where the cause has ceased. The advocates of licentiousness also, who have been so numerous within the last century, have found it for their interest to favor the cause of civil and religious liberty, at least, in profession, in order the better to forward their own designs. These things may account for there being now no persecutions unto death for conscience' sake, without supposing there is any less enmity of heart against true religion now, than there was in the days of the pilgrim Christian.

Ard. Do you think, then, that there is not now much more true religion in the world than there was then?

Pr. Perhaps there is. But, as religion of some kind is quite fashionable now, there may not be so much in reality as there is in appearance. Great numbers do indeed assume the pilgrim's dress and name, but many, by their walk, give reason

to fear that they are not true pilgrims. Our neighbors, who have set up the new house, and call themselves by our names, entertain many more than we do. If true religion has had some increase, as we hope it has, of late years, it is evident that false religion has had a great increase also. Several new denominations of errorists have sprung up, since Christian's time, which now number their thousands, and some their hundreds of thousands. And many of the children of those who were renowned pilgrims in those days, have been carried away with prevailing errors, and never call at our house. And some, who we hope are real pilgrims at heart, stay with us but a short time, and seem to be afraid to lay open their hearts to us.

Arđ. I had supposed that true religion was greatly on the increase, and that no period had been so distinguished as the present for revivals of religion.

Pr. Revivals of religion are probably more frequent at the present day, than they have been for many years before. And every genuine revival is an increase of true religion. But, as every single Christian grace has its counterfeit, so doubtless that collection of graces, which constitutes a revival of religion, may have its counterfeit also. And the more revivals of religion prevail, and the higher the esteem which is felt for them, the more is it to be apprehended that the great deceiver will employ his art in endeavoring to imitate them. It would not be safe, therefore, to conclude that every religious excitement is a genuine revival, any more than that all the money in circulation is genuine coin. But as counterfeits are never attempted where there is nothing genuine to be counterfeited, the frequent recurrence of what are called revivals, (though many of them should prove revivals of false religion,) affords reason to conclude there is an increase of true religion, as well as of false. And when we come to compare the fruits they produce, this conclusion receives additional confirmation; for the fruit of some of them is undeniably good.

Th. I perceive that it is necessary to distinguish the chaff from the wheat. But many complain of those who attempt to do so, as if they wished to destroy the wheat as well as the chaff.

Pr. Such complaints are highly unreasonable; and no prudent man would be deterred by them from carefully separating his wheat from the chaff before he lays it up in his granary for use. Those who wish to vend their chaff under the name of wheat, may indeed complain of such as attempt to distinguish them; but those who really value the wheat for its excellent quality, will wish to have it separated from every worthless

material which it may be mixed. Or, to use the other figure, none but those who have an interest in the circulation of counterfeit money will be likely to complain of those who try to assist the public in distinguishing the counterfeit from the true.

Ard. I have not only supposed that true religion is greatly on the increase, but that it would continue to increase and prevail, till the whole world shall become true pilgrims, and that that happy day cannot be far distant.

Pr. The time is no doubt approaching, perhaps it is near at hand, when the knowledge of the Lord shall fill the earth, as the waters cover the sea. But there may be a dark and trying day for true pilgrims before the time arrives.

Ard. You surprise me. I thought the Church had seen her darkest days long since; and that there now remained but little for her to do, but to take possession of the whole earth as her own.

Pr. If you will look into the predictions contained in the King's book, of the introduction of those happy days, you will find that they are almost uniformly connected with terrible and wasting judgments upon the enemies of the King. If all are about to become his friends, where will be the enemies that are to be destroyed from off the earth?

Ard. I had not attended to that fact. I recollect, indeed, that the Prince Immanuel says, in one place, "the day of vengeance is in my heart, and the year of my redeemed is come." But is it not promised to the Prince Immanuel, in the second Psalm, that he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession?

Pr. Yes, they are to be delivered into his hands to be disposed of at his pleasure. But what has he to do with them? It is said in the next verse, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And the 19th chapter of Revelation contains a description of a most terrible destruction of the enemies of Immanuel, in which so many are to perish, that all the fowls of heaven are to be filled with their flesh; which is immediately followed by the binding of Satan for a thousand years. In this description, it is said of the Prince Immanuel, "and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God." This passage seems to refer to the aforementioned Psalm, and also to a passage in the 63rd chapter of the Prophet Isaiah, which chapter contains the verse you mentioned. In that chapter the church asks, "Who is this that cometh from

Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" And Immanuel answers, "I that speak in righteousness, mighty to save." Again the Church asks, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" And he answers, "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." The chapters connected with this contain promises of the happy days of the Church, which are to be introduced by this terrible destruction of her enemies. The enemies of the Church then, and of the great Head of the Church, are to be very numerous in the time immediately preceding the day of millennial glory: and are not to be converted, but destroyed in a most terrible manner.

Th. Is there reason to expect a further increase of error and false religion, in order to prepare the way for that appearance of the Prince Immanuel, so glorious in the eyes of his friends, so terrible to his enemies?

Pr. I think there is. Connected with the drying up of the river Euphrates, in order to prepare the way of the kings of the East, the beloved disciple says: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." I take this to mean, that error, and delusion, and false religion are to prevail, in order to gather men to the battle of the great day.

Th. Are there any prophecies which speak expressly of the prevalence of error in the last times?

Pr. Yes; there are many. The following are some of them. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts: ever learning and never

able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate, concerning the faith." "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron." "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Th. Is it not reasonable to expect, that if error thus prevails, it will be accompanied with a more violent opposition to the truth than now appears, and even a persecution of its friends to banishment and death?

Pr. I think it is not unreasonable to expect such a consequence. Whenever civil governments have persecuted, it has been under the pretence that those they so treated were enemies to the state. When the number of the friends of truth shall have become small, and error greatly prevails, it will not be strange if laws should be enacted which true Christians cannot conscientiously obey; and must therefore submit to their penalties, or flee for their lives.

Th. I remember that the mistresses of the new house, where we staid last night, boasted that many of the King's ambassadors were acting under their influence, and propagating their maxims. If this is true, it doubtless contributes very much to accelerate the progress of error.

Pr. It is to be feared that some, whom the King has sent forth, have been imposed upon by them, and fallen too much under their influence. And there is no doubt that very many who call themselves the King's ambassadors, are heartily engaged in the same cause with themselves.

Ard. It is greatly to be lamented that any who maintain the character of the true ambassadors of the King, should lend their influence, in any way, to the propagation of error. I trust they cannot do it to any great extent, or they would themselves discover their fault and reform.

Pr. Perhaps they do it more extensively than they themselves are aware of. By complying with the maxims of Carnal Policy, under the name of Prudence, they exert a powerful influence against the cause of truth in many ways. And if

they at the same time support the character of great and good men, it greatly increases that influence. One individual of this description, who does so, is likely to use his influence with his brethren to persuade them to do likewise. The native temper of the human heart is on the side of error, and against the truth. If the truth is kept out of sight for fear of giving offence, the contrary error will be embraced, and spread among the people. If one such man keeps back some of the most offensive truths which others preach, his example will be pleaded as a proof that the others do wrong. And if he is inquired of, on the subject, he will scarcely fail of saying something in his own justification, which will go to condemn his more faithful brethren. He will then render himself popular with those who hate the truth; and being esteemed a great and good man, he will have influence with many who love the truth, to make them think it imprudent to press it upon the consciences of those who dislike it. And thus he will be destroying the influence of his more faithful brethren, and setting even the friends of truth themselves against the faithful declaration of it. And when the influence of his more faithful brethren is by this means destroyed, it is said at once that they lost it by their own imprudent conduct; and the loss of it is pleaded as a proof that their conduct was wrong. And thus the evil accumulates, and extends itself far and wide; and the consequences go down to succeeding ages, and are never fully known, till the day of judgment discloses them, and the eternal pit re-echoes with the groans of those who have been destroyed forever by this means.

Th. What did the great Apostle of the Gentiles mean when he said, he "was made all things to all men, that he might by all means save some?"

Pr. It is evident that he did not mean a compliance with any thing unlawful. And from what he elsewhere says, it is plain that he considered it unlawful to disguise or keep back the great truths of the Gospel. From the connection in which he says it, it appears, that a compliance with the ceremonies of the law of Moses, when among the Jews, and an omission of them, when among the Gentiles, were the things chiefly spoken of. A compliance with the *innocent* customs of those among whom we are, in order to gain their attention to the truth, would be in accordance with his declaration and example. "To the weak," he says, "became I as weak, that I might gain the weak." That is, he adapted his instructions to the capacity of his hearers, and took pains to teach them in such a manner, as to be understood; not making a vain ostentation of his learning and talents, to excite the admiration of his

hearers, but giving his instructions in a plain and familiar manner.

Th. What did he mean by saying to the Corinthians, "I have fed you with *milk*, and not with *meat*; for hitherto ye were not able to bear it, neither yet now are ye able?"

Pr. By *milk*, he doubtless meant the first principles of the Gospel, those plain, fundamental truths, the belief and love of which are so necessary to the growth and comfort of the children of God; and by *meat*, such truths as are less necessary to be known, and more difficult to be understood. What those truths are which he calls *milk*, may be learned from what he proceeded to teach to the Corinthians after making this declaration. They are the same truths he taught in all his epistles, and in all his preaching; and what he calls *meat*, we may gather from such truths as he taught to others, but not to the Corinthians. Perhaps the connection of the ceremonial law with the Christian dispensation, and the things signified by its various types and shadows, and the prophecies respecting the millennium, are of this description. He taught these things to others, but not to the Corinthians. Many, in these days of abounding error and iniquity, wrest these declarations of the Apostle, to justify themselves in practices which the same Apostle most pointedly condemns, and which his whole practice contradicts.

After this conversation, the pilgrims were taken to see the rarities of the house, which had been shown to Christian and other pilgrims before; after which they returned to dinner, which was a meal of the same description as their former one; and after they had dined, they sung the following hymn:

"In thine own ways, O God of love,
We wait the visits of thy grace;
Our souls' desire is to thy name,
And the remembrance of thy face.

"Look how rebellious men deride
The tender patience of our God;
But they shall see thy lifted hand,
And feel the scourges of thy rod.

"Hark! the Eternal rends the sky,
A mighty voice before him goes;
A voice of music to his friends,
But threat'ning thunder to his foes.

"Come, children, to your Father's arms,
Hide in the chambers of my grace,
Till the fierce storms be over-blown,
And my revenging fury cease."

CHAPTER XI.

THEN, after they had walked in the garden, and partaken of its delicious fruits, and been regaled with the odors from the beds of spices, they returned to the house, and resumed their conversation, as follows :

Ardent. There is one thing which seems to promise well for the interests of true pilgrims in the present and succeeding generations ; I mean, the efforts which are made at this day to send the Gospel to the destitute, by circulating the King's statute-book, by educating pious young men to be qualified for ambassadors of the King to his rebellious subjects, by sending forth those ambassadors to every part of the world, and by training up children in the knowledge of the Scriptures.

Charity. This is indeed a noble work, and it rejoices my heart to see it go on so prosperously. I have long mourned over the darkness and delusion, the ignorance and the sin of a perishing world. I have lamented the indifference which has so long prevailed on this subject, among the professed disciples of our Lord, and rejoice to see them awake to its importance. But the efforts which have been yet made, in comparison with what needs to be done, have been next to nothing. They must be vastly increased, or the Gospel will never, by these means, be preached to all nations. They are yet scarcely sufficient to maintain the ground which Christianity now occupies.

Ard. Doubtless they will be vastly increased. Who would have thought, thirty years ago, that so much would have been accomplished as has been done already ?

Char. I hope they will be vastly increased. But in order to the permanent increase and prosperity of the work, it is necessary that the true nature of the Gospel should be better understood, and its true spirit more extensively prevail. Many causes have operated to promote the work hitherto, which cannot be expected to operate permanently. The spirit of the Gospel is a spirit of disinterested benevolence. It leads us to love our neighbor as ourselves, and to give up ourselves, with all that we have, and all that we are, for the promotion of the common cause. The primitive disciples of our Lord felt and acted thus ; and then the great work went on rapidly. When Christians shall again generally feel and act thus, we may expect the work will go on again in a similar manner.

Ard. And is it not this spirit, which has produced all the

change that has taken place in modern times? What else can have contributed to it?

Char. This spirit has doubtless actuated many, and been a principal cause of the change. But if we should ascribe it wholly to this, and form our expectations of its continuance accordingly, we should expose ourselves to a disappointment that might have a very discouraging effect upon us. Some have aided the work, as I said, from pure disinterested regard to the glory of God, and the best good of their fellow-men. The efforts of such will no doubt be continued. But others have been influenced by various motives, which arose from the circumstances of the moment, and cannot be expected to continue. Some have been influenced by the love of novelty. Their attention has been attracted to the various benevolent enterprises of the present day, because they were new. When they cease to be new, that interest ceases. Some have been influenced by sympathy. The miseries of those destitute of the Gospel, have been set before them in glowing colors, and have deeply affected them for a time. But these things, by being often repeated, and becoming familiar, cease to produce the same effect. Some have been influenced by the hope of immediate and great success. Their expectations have been raised high, and they have anticipated a share in the glory of so great a work, and a participation in the triumph of its complete success. A few trials and disappointments will cool the ardor of such, and sink them into despondency and inaction. Some have been influenced by a regard for their reputation. They wish to be considered as standing high among Christians, and have seen that while the work is popular, they must be forward in it, in order to maintain their character. When it becomes less popular, they will be less forward. Some have been influenced by the opinions and example of others. Many are guided by what others think and do, instead of being guided by the Bible. When those whom they follow shall become cool towards this work, they will become cool also. Some have been influenced by a personal regard for the individuals who are employed or are to be employed, as ambassadors of the King. When that motive ceases, their interest in the work will cease. And many, no doubt have given something to aid the work, because they have been solicited to do it, merely to free themselves from the trouble of solicitation. Such have felt no interest in the work itself, and will be more and more set against it, as they are repeatedly called upon to contribute for its advancement. Some perhaps, have been influenced by self-righteous motives, by the desire of increasing their substance, or the fear of losing what

they have. But those who are perfectly selfish, never assist a benevolent enterprise for the sake of doing good ; and will find means of eluding the force of those motives which are urged in its favor. It is to be expected that those who understand and love the Gospel, and are actuated by its benevolent spirit, will be persevering and active in their efforts for the spread of the Gospel. But the aid which has been received from others, from the causes which I have mentioned, will not be likely to be continued, and ought not to be much relied upon.

Th. Is it not, then, greatly to be desired, on this account as well as others, that Christians should be better acquainted with that system of doctrines which teaches a disinterested religion ?

Char. Certainly. If indifference to the truth prevails, the cause of Christian benevolence must decline. Men cannot be expected to make great sacrifices to maintain or spread that Gospel which they do not understand nor love.

Ard. I have known some who appeared to be very active in promoting the cause of Christian benevolence, who yet manifested but little inclination to inquire into doctrinal truth, and but little attachment to any set of opinions.

Char. The reasons which I have already mentioned may account for it, in part. And if there are some, who feel and act out more true benevolence than their system teaches, they are probably persons who do not think much, and are under the influence of some prejudice. Unhappily, some who profess an attachment to the true Gospel scheme, do not feel it in their hearts. They *talk* of benevolence, but do not manifest it by their life. One such example does great injury to the cause of truth, and serves to prejudice many against it.

Th. I perceive that I was right, then, in telling that impostor who assumes your name, that “Charity rejoiceth not in iniquity, but rejoiceth in the *truth*.”

Char. Certainly. I rejoice in the truth, on account of its own excellence. I rejoice in it also, because it is the appointed means of promoting the conversion and sanctification of sinners. And I am grieved at the prevalence of error, because it is the means of leading men to destruction. As I wish well to all men, I wish that they may be begotten by the word of *truth*—sanctified through the *truth*—have repentance to the acknowledging of the *truth*—purify their souls in obeying the *truth*—and attain salvation through sanctification of the Spirit and belief of the *truth*. And I wish to see the whole world converted to the belief, and love, and practice of the truth. To be indifferent to truth, is directly contrary to my nature. And she that assumes my name, and professes so much indifference as to what sentiments men embrace, does it only to

conceal her enmity to the truth, that she may the more effectually lead men away from it. She may feel indifferent which of the various schemes of error is embraced; but she hates the truth with all her heart, and sometimes she will avow it. She commonly professes this indifference in the company of those who believe the truth, that she may conceal her true character and gain their confidence. She knows that if she can weaken their attachment to the truth, and lead them to embrace her favorite maxim, that it is of no importance what men believe, she has already gained much. On some accounts, it is most for the promotion of her cause, to have some such persons among the friends of truth. While they are ranked among the friends of truth, they will retain an influence there, which they would lose if they became its open enemies. And having embraced her maxims they can propagate them with success; and thus prepare the way for her own influence to be more directly exerted.

Ard. It is often objected against giving any thing to promote objects of benevolent enterprise, that we ought to save it for our children. And it is written, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Char. The connection in which that is written, shows what it means. The primitive churches made provision for the support of those members who were unable to provide for themselves. But if any man, who was able to provide for his aged parents, should throw them upon the funds of the church, it would be such a proof of his covetousness, as would destroy his Christian character. The passage is against covetousness: but it is often made use of as a cloak of covetousness.

Ard. But how shall the objection be answered?

Char. It is not the duty of parents to let their children suffer, in order to give away what is needed to supply their actual wants. But children who enjoy health, and are trained to habits of industry and self-denial, do not need to have property laid up for them. It more frequently proves a curse than a blessing. Covetous parents commonly have profligate children. And the latter waste an estate quicker than the former accumulated it. Those children are more likely to do well for themselves, as well as for the public, who are trained up by benevolent parents, than those who are trained up by covetous ones. Those who are taught habits of industry, prudence, self-denial, generosity, and public-spiritedness, will not be likely to come to want. Such habits will gain them friends and employment; and, with the blessing of God, will insure success in their enterprises. But those who are trained up to the

habit of making their own gratification their only object, will be destitute of the qualifications which are most necessary to success in the world. And if they have been led to depend upon a patrimony for support, rather than on their own industry, it is so much the worse for them. I think, therefore, that if parents studied the good of their children in this life only, and had no regard for the great cause of Christian benevolence, it would be much wiser for them to give away what is not needed, than to hoard it up for those that are to come after.

Th. It is also objected, that what is spent in sending the Gospel to the heathen is thrown away, because they are better without the Gospel than with it.

Char. That objection can be made by none but such as do, at heart, disbelieve the Gospel itself. If the Gospel is chargeable with doing more hurt than good, then it is a curse to the world, and is not true.

Th. Perhaps those who make the objection would not admit this consequence. But they think the heathen are as likely to be saved in their present state, as they would be if they had the Gospel.

Char. The present state of the heathen world is no better than it was in the days of the apostles. They labored to spread the Gospel among those who were then heathens, that they might thereby save souls from everlasting perdition. Those who make this objection condemn the conduct of the apostles.

After this conversation, the pilgrims were taken to the library, and shown the records of the house, in which they found the history of many excellent pilgrims who had gone this way before them. So the company had much conversation on what those pilgrims had met with in their travels, on the dangers they had escaped, the difficulties they had surmounted, and the deliverances they had experienced, and also the snares into which some of them had fallen, through neglect of watchfulness and prayer. And Piety, Prudence, and Charity, made many remarks on those incidents, and the use which the pilgrims ought to make of them for their own instruction and consolation.

And when they had spent some time in this way, both pleasantly and profitably, they returned, and sat down to supper. Now, the supper, I perceived, was the principal meal of this family; and though served up in a plain and simple manner, it is prepared of more costly materials, even such as were brought from a far country, and were bought with a price far exceeding in value the wealth of the Indies. There was set before them a lamb, of the firstlings of the flock, a male without blemish and without spot, prepared for them to feed upon,

without a bone of him being broken. Their bread was such as came down from heaven, and like that which fed the Israelites in the wilderness. Their drink was water from the river of life, which flows from the paradise of God, and wine made from the first ripe clusters of Eshcol. Their food was seasoned with the salt that never loses its savor, and spices from the gardens of king Solomon.

So the pilgrims sat down to this feast with great delight, and the food was sweet to their taste. Moreover, at the table they had much discourse about the Lord of the way, and what he had done for pilgrims. They spoke of his illustrious birth, his exalted character, his wonderful condescension, his bitter sufferings, and cruel death. They discoursed also of his resurrection on the third day, his ascension to his Father's right hand, the wisdom and equity of the government he is now exercising, and of his coming again in the glory of his Father, to execute judgment upon his enemies, and receive his friends to be partakers of his glory. They discoursed also of the manner of life which it becomes those to lead who are admitted to these high privileges, and allowed to indulge these glorious hopes. And after having renewed their solemn pledges to be faithful to each other, and faithful to the Lord of the way, and having offered their thanksgivings to their Lord for the enjoyment of this refreshing season, they concluded by singing the following hymn :

“ Lord, at thy table I behold
The wonders of thy grace :
But most of all admire, that I
Should find a welcome place.

“ I, that am all defiled with sin,
A rebel to my God ;
I, that have crucified his Son,
And trampled on his blood.

“ What strange, surprising grace is this,
That such a soul has room !
My Saviour takes me by the hand,
My Jesus bids me come.

“ With trembling faith, and bleeding hearts,
Lord, we accept thy love :
'Tis a rich banquet we have had,
What will it be above !”

Then, after the company had discoursed together of these things a long while, and had committed themselves to the protection of Him that never slumbers nor sleeps, they retired to rest ; and the pilgrims were lodged in the chamber of Peace, the same in which the pilgrim Christian had slept, when he was there.

CHAPTER XII.

Now, in the morning, I perceived that the pilgrims arose strong and vigorous to pursue their journey ; and having taken leave of the family, and having received from them a letter of introduction to such other houses as had been built by their Lord for the accommodation of pilgrims on the road, they departed and went on their way. And as they went along, they discoursed with each other of the things they had seen and heard at the house Beautiful, and of the high privileges they had enjoyed there ; and they were so taken up with these things that they forgot to read any in their books, as they had been wont to do while they passed along.

I think, said Ardent, that we shall be willing to bear cheerfully any reproach or persecution to which we may be subjected, for the sake of the Lord of the way, since he has endured so much for us.

Thoughtful. It would, indeed, be unworthy of the name we bear, and of the privileges to which we have been admitted, if we should shrink from any sufferings to which our Lord shall call us.

Ardent. I have been rash and hasty, heretofore, and have brought myself into many difficulties by it, but I hope that the experience I have had will teach me better in future.

Th. I hope the things we have learned will do us good as long as we live ; and that the high privileges we have lately enjoyed will lead us to seek after yet greater attainments, and to be bold and zealous in the service of our Lord and Master.

Then I perceived, that just as they were saying these things, a man came up behind them, whose name was Flatterwell ; but the pilgrims knew him not. And having overheard some of their conversation, he said :

Flatterwell. Hail ! ye highly favored ones, ye servants of the Prince Immanuel, who have undertaken this long and perilous journey for the love you bear to his name. Your Prince regards you with great affection, and is willing to give you a further proof of it. You have indeed enjoyed high privileges at the house Beautiful, but there are higher privileges to be yet enjoyed. You have seen great things there ; but you shall see greater things than these.

Ard. We have never seen you before ; but you speak like

one that has some knowledge of us, and of the object of our journey. We should like to know who you are.

Fl. Ask not after my name, seeing it is a secret. I am a friend to you and to the Lord of the way; and am not ignorant of your history. I know how you forsook all that you had, for the love you bare to the Lord of pilgrims. And I know all the pains you have taken to show that love to him, and all the difficulties you have surmounted for his sake. I have done so before you, and have been rewarded for it by being appointed to an honorable station. I am sent forth to accompany you a little in your way, and to speak words of comfort to you; and also to give you some further manifestations of the regard which your Lord has to you.

Th. No praise is due to us for what we have done. It is the King alone that has made us to differ. Had it not been for his distinguishing grace, we had remained to this day in the city of Destruction.

Fl. I know it; and I am glad to see you so sensible of it. Humility is a most excellent trait in the pilgrim's character. But I knew you possessed it in an eminent degree; for otherwise I should not have been sent out to accompany you, and to confer further privileges upon you. It is written, "before honor is humility;" and "he that humbleth himself shall be exalted." I am persuaded that the Lord of the way intends to make you eminent among pilgrims, and to prepare you for great usefulness among them: and therefore it is, that having tried you hitherto, and found you so faithful to him, he is ready to grant you further marks of his regard.

Ard. I have not been so faithful to him as I ought; nor so firm in his ways as my brother Thoughtful. But I hope I shall be more so hereafter.

Fl. No; none are so faithful to him as they ought to be. But you have been more so than many others. Your low opinion of yourself, however, is a good sign; and it promises well with regard to your future progress.

Th. Your commendation makes me ashamed of myself; for it brings to mind my numerous imperfections and short comings in duty.

Fl. That is well. It shows that you are not easily flattered; and so are in less danger of being deceived and led astray, than those who have less knowledge of their own hearts.

By this time I perceived that Flatterwell had got a little before them, and as they were engaged in conversation, had turned out of the straight road into another path, which yet seemed almost as direct as the right one, and was leading them on in it with a quicker step, while the path by degrees turned

more from the direct road, up an ascent that was so gradual, that the pilgrims did not perceive it. Then said Ardent,

What are the new privileges which the Lord of the way is about to bestow upon us?

Fl. They are privileges granted to but few pilgrims, to such only as he regards with peculiar affection, and intends for distinguished usefulness. Yonder is a high tower, from which is a most delightful prospect. You can look down from it on all the country round for many leagues; and with the aid of a perspective glass, you can see the Celestial City, and all the road thither, together with all the by-paths that turn out of it: so that, after having had this discovery, you will be eminently qualified to be guides to other pilgrims, for which I am persuaded the Lord of the way intends you.

Th. We are not worthy of being distinguished above others; but if the Lord of the way has need of us, in any station, we ought not to decline it.

Fl. I admire your humility. It is a most excellent qualification for a place of high distinction.

So Flatterwell hurried them along, till they reached the tower, and began to ascend by a flight of steps that wound round in the inside; and I observed that there were no windows in it, only a small sky-light at the top. So they ascended, for some time, Flatterwell keeping before, and continually talking to them, in the manner he had done, of the great regard their Lord had for them, and of the high honor to which he was now admitting them, in favoring them to visit this tower, and enjoy the discoveries which were to be made when they arrived at the top. Now, when they had reached a great height, I saw that Flatterwell, in his eagerness to hurry them along, not taking heed to his own steps, made a slip with his feet, and fell to the bottom, where he was dashed in pieces. At this the pilgrims stopped in great amazement, and sat down on the steps, to prevent falling themselves, for their heads grew dizzy.

Then said Thoughtful to his companion, What does this mean?

Then said Ardent, I cannot tell; I fear I shall fall too; for my head is very dizzy.

Th. And so is mine. I fear to look down. What shall we do?

Ard. I know not. This is a fearful place. Shall we try to go down?

Th. Ah me! I have forgotten to look in my book to-day. But I know not whether I can see to read, there is so little light here, and my head is so much affected.

Ard. I have forgotten too. But let us try to read a little. Perhaps we shall get some direction.

So Thoughtful plucked his book out of his bosom, and opened it, and read therein as follows: "Pride goeth before destruction, and a haughty spirit before a fall." Then his hand shook, and his head was affected again, so that he could not see for some time. And Ardent looked into the book, and found where it was written, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." Then Thoughtful looked again and read, "Meddle not with him that flattereth with his lips. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin."

Then I perceived that the pilgrims were sore amazed, and trembled for fear. For they began to be sensible that they must have got out of the right road, and had been flattered by the man they had followed, who had now met with the destruction he was probably intending for them. So they crept down the steps, as well as they could, which they now perceived to be very slight, and threatening every moment to give way and precipitate them upon the pavement below, where Flatterwell had been dashed in pieces.

So, after a long time, I saw that they had reached the bottom in safety, and having earnestly besought their Lord and King to forgive them for hearkening to this deceiver, and turning out of the right path; and having begged for direction and deliverance, and further consulted their books, they found written therein, "Return, ye backsliding children, and I will heal your backslidings."

Then, after they were a little revived (for their heads were still much affected), they considered the tower and its situation, and found written over the door by which they had entered, "*The Tower of Spiritual Pride.*" They saw, moreover, that it stood upon the brink of a precipice, on looking down which, they saw the bones of many who had been led up to the top of the tower, and thrown down from thence, by Flatterwell and his companions. Then they remembered that it was written, "Behold, I am against thee, O thou most proud, saith the Lord God of Hosts; for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up."

Now I observed, that though their heads were less giddy since they had reached the ground, they complained to each other of a violent pain in the breast, attended with distressing faintness, so that they could scarcely stand upon their feet. Yet after reading a while in their books, they recovered a little, so that they began to return by the way that they came, creep-

ing on softly, as well as they could, till at length they reached the high road. Here they kneeled down and gave thanks to the Lord of the way, for their deliverance from this, so great a danger, and for restoring them to the right way; and then they went forward, carefully pondering the path of their feet. So, taking heed to their steps, they went down into the valley of Humiliation, without getting any slip by the way. Now the air of this valley was very agreeable and refreshing to them, and they had not been long in it before they found themselves much recovered from the sickness they had felt. The dizziness in their heads was gone, the pain in their breasts was greatly relieved, and they had no more turns of faintness.

CHAPTER XIII.

So they went on, conversing of the dangers of the way, and of the terrible conflict which the pilgrim Christian had here with the fiend Apollyon; and of the slips he got in going down into the valley, which were the occasion of it, till they came to a place where another road came into their way from the left-hand, which appeared to be much more beaten than their own path. And as they were considering it, they saw three men coming along this road, whom they thought they knew by their gait. So they stopped till they came up, and they proved to be, as they had supposed, their old companions, whom they had left behind at the village of Careless, to-wit: Feel-well, Love-self, and No-law.

Then Feel-well, who was the foremost, came forward and shook them cordially by the hand, saying,

How do you do, brethren? I am glad to see you again. We have overtaken you, it seems, though we staid behind a little. I conclude we walk faster than you.

Ardent. That may be indeed; for we have made but poor progress to-day.

No-law. Aye, aye, I understand it. You that will be so precise, are likely to be stumbled at every stone in your path. But we get along bravely.

F. W. Yes, that we do. And we have had a charming time since we saw you. I wish you had been with us to share our enjoyments.

Th. We have had some enjoyments too, such as the world

cannot give nor take away. But we have had some trials through our own folly, and have been led out of our path, to our great hindrance and damage. But the Lord of the way has mercifully delivered us, and restored us to the right way again. You seem to have been led out of the way too; for you came in now by another road from the left-hand.

F. W. We have not come by your path, indeed. And it was well we have not, as appears by your account; for we have had no trouble at all, except coming up the hill Difficulty, which we found rather steep. But we took our own time for it, and got up without much fatigue.

L. S. I am very glad we were not in company with you in your troubles. Perhaps we should have been involved in them too. But we have got along very well so far.

Ard. But where did you get into this road by which you came, if you ascended the hill Difficulty? I had thought it was the same that turned out on the left hand, at the other side of that hill.

F. W. No, that is the path to Destruction. We had no inclination to go in that. But this leads from the house Beautiful, where we lodged last night.

Ard. You mean the new house on the left hand, a little out of the road just after you had got up the steepest part of the hill, with the name on it in large letters.

F. W. Yes: the ladies told us that the old house had gone to decay, and they had built this new one, for the better accommodation of pilgrims.

Ard. They are deceivers. Their true names are Hypocrisy, Carnal-Policy, and Heresy. The old house is not decayed at all, and is never likely to decay, being built of living stones. We lodged one night at each house, and found a vast difference between them.

F. W. I cannot believe they are deceivers. Their conversation suited me very well; and I enjoyed myself in their company remarkably. I could have been willing to spend my days there, but only that I wish to be going on to the Celestial City.

L. S. I cannot believe they are deceivers. It must be some slander upon them. They certainly keep a very good house.

N. L. I care not who they are, since I had a very pleasant evening, a good supper, and a comfortable night's lodging.

Th. But how came you into this road? Why did you not keep along to the summit of the hill? You would then have seen that the old house Beautiful yet stands, without any appearance of decay.

F. W. The ladies told us that path was bad, and travelled

by none but a few bigoted people who were for having every thing after the old way. They put us into this road which leads, with a slight bend to the left, from the back part of their house, and which is travelled, as we perceive, much more than the way you came. The descent, too, into the valley of Humiliation, is not so great, they said, by this path, and is, moreover, as we found, provided with good steps, so that there is no danger of slipping, as there is in the old path, which has often proved so disastrous to pilgrims. We have found it safe and easy. And as it has led us here to the same place where you are, I see no reason why we should not prefer it. There are more ways than one to the Celestial City.

N. L. Yes: there are a great many ways to the Celestial City; and if I get there, as I am well assured I shall, I do not see what difference it will make by what path I came.

L. S. I do not like to go far from the straight path, lest I should lose my way entirely, and never reach the City. But while I keep as near it as we have this time, even if your path is the right one, it gives me no trouble.

Th. From your loose manner of talking about the way, I should conclude you had been at the new house, and received some lessons from her that assumes the name of Charity. You talk very much in her manner.

F. W. We did indeed discourse with her, as well as with Piety and Prudence; and were well pleased with the instructions they gave us. I know not which I liked best, Piety or Charity.

Th. What did you like so well in her that was called Piety?

F. W. Oh, I liked every thing. She spoke to my heart. She cautioned us against entering into any unprofitable discussions; and requested us to talk only of those things which would increase our *good feelings*. And this was just what I wished to do. So we had a charming time of it.

Th. What did you understand her to mean by *good feelings*?

F. W. Oh, just such feelings as I have; happy feelings, joyful feelings. I know nothing about any other good feelings but such as these.

Th. No inquiry was made, I suppose, into the nature of those feelings, nor from what principles they proceed, nor to what actions they tend, in order to ascertain whether they are genuine or spurious.

F. W. Genuine or spurious! I do not know what you mean by such terms. Good feelings are good feelings; and no inquiry needs to be made about them. The great thing is to have them. If you only experience them, you will know

well enough that they are good. I know they are good, because they make me happy.

Th. I should think it of some importance to inquire into their nature, before I decided. I am sensible that I have had selfish affections, and I think I have had some benevolent affections. I believe, also, that I have had many feelings which were merely animal, and just such as the brute animals have. I do not suppose they are all equally good. My selfish affections I consider sinful; my benevolent affections holy; and my animal feelings neither sinful nor holy, any more in me than in the brutes.

F. W. You are too *metaphysical*. I do not like metaphysics. And you would condemn all my good feelings as nothing, or worse than nothing. You are against a religion which consists in *feeling*, I see. I do not think we *feel* any too much. I have a poor opinion of a cold, unfeeling, speculative religion. I want a religion that I can *feel*, and I rejoice that I have such a religion. Glory to the King!

Th. I do not think we have too many right affections; but I do think we have too many wrong ones. And I fear that we sometimes place great dependence on those feelings which are merely animal, and think they are religious affections. I think all true religion consists in right affections; but if we consider all our pleasant feelings as true religion, I think we shall be in danger of deceiving ourselves, and perhaps fatally. We shall, at least, be in danger of thinking more highly of ourselves than we ought to think.

F. W. I do not wish to hear any of your speculations. I wish to talk on some more profitable subjects.

Th. I think it cannot be unprofitable to examine ourselves, since we are commanded to do it. And I do not see how we can examine ourselves to any good purpose, unless we know how to distinguish right affections from those which are not. If we call evil good, and good evil, we shall be likely to come to a very wrong conclusion, after all our self-examination.

F. W. If I had as little feeling as some, I might need to examine myself closely, in order to find it. But I have too much to be able to doubt, or to have any need of examining.

L. S. I perceive that I shall not agree with brother Thoughtful, in his views. But I should like, nevertheless, to hear something more about them. Pray, what do you mean by animal feelings?

Th. I mean such feelings as we have in common with the brute creation.

L. S. How do you distinguish them from what you call benevolent and selfish affections?

Th. By their being *involuntary*. Selfish and benevolent affections are *voluntary*, and are either sinful or holy. But animal feelings are involuntary, and neither sinful nor holy. The presence of some objects excites in us feelings that are pleasant ; that of other objects, feelings that are painful. And it is so whether we will or not. We cannot help having these feelings, unless we turn away our attention from the object whose presence excites them. We cannot look upon an object of distress without having some feelings of sympathy excited.

L. S. But are not feelings of sympathy towards an object of distress something good ?

Th. They are a natural good, like a good memory, or a good eye-sight ; but not a moral good, like love to God or love to man.

L. S. How do you prove that they are not a moral good, and of the nature of true religion ?

Th. The brute animals have no true religion ; nor have they any sin. But the brute animals often exhibit such feelings, in as high perfection as men do. I have seen my dog manifest such feelings in a much higher degree than some men do. But I never thought my dog had any true religion. Most of the brute animals with which we are acquainted, exhibit strong feelings of sympathy when one of their own species utters the cry of distress, and hasten to his relief. And when he is relieved, they show that they sympathize also in his joy. If these feelings are not of the nature of true religion in the brutes, I see no reason why they should be thought to be so in human beings.

L. S. But is not a want of feeling, spoken of in Scripture, as a mark of great depravity ?

Th. Yes. A want of benevolent affections, in human beings, is an evidence that the contrary affections exist in them. Selfish affections are sin. A want of animal feeling may sometimes be an evidence of great depravity in men, because a long course of wickedness deadens and destroys the natural capacity for such feelings. The original capacity for such feelings depends probably on the animal constitution, and is different in different persons, as their constitutions differ. Another great difference is made by the course of education and manner of life. So that two persons equally good, or equally bad, may manifest very different degrees of it. But the same man will be likely to manifest more animal feeling, after he becomes a good man, than he did before, because his benevolent affections will lead him to take a greater interest in the welfare of others, and of course to direct his attention more to them. He will now, more frequently than before, weep with

them that weep, and rejoice with them that rejoice; because his attention is not so much directed towards himself and his own interests and concerns.

L. S. I think the inquiry is rather too abstruse and metaphysical to be very profitable. But I like one remark you made very well. It is, that our capacity for having these animal feelings may differ as our animal constitutions differ, and consequently, that two persons, equally good, may have different degrees of feeling. Here is brother Feel-well, who has a great deal more feeling than I, but I have not been willing to believe it was because he had so much more religion than I; though I did not before know how to account for it.

N. L. I think that remark must be right; for I have less feeling than either, and yet my faith is as strong, if not stronger, than theirs. Brother Love-self often has some doubts about his final acceptance, but I never have any doubts. And faith I think is the sum and substance of all true religion.

F. W. Brother No-law always leaves out works; I am for both faith and works. But I am for good feelings above all.

Th. Faith and works are both necessary, and so are good feelings. But the subject we are upon, was to find out what feelings are really good. I have already stated my reasons for considering mere animal feelings as neither good nor evil, in a moral sense; that is, neither holy nor sinful. But our benevolent and selfish affections are often called feelings too. I have already said, that I consider benevolent affections holy, and selfish affections unholy. What do you say to that?

L. S. I do not believe it. I believe that God has made us selfish creatures, and that it is impossible to be otherwise.

Th. In what, then, does holiness consist?

L. S. In love to God, and love to man.

Th. What kind of love?

L. S. I do not know of but one kind of love.

Th. There are two kinds of love, however; selfish and disinterested. I may love God, merely for his kindness to me; and I may love him for his own excellent character, without waiting to inquire whether he is my friend or enemy. I think holiness consists in disinterested love to God and man; or rather in a disinterested regard for all beings capable of enjoyment or suffering.

L. S. What do you mean by disinterested love? I should think disinterested love would be no love at all. If I feel no interest in another, I have no love for him. I should suppose disinterested love to be the same as indifference.

Th. No. The word interested has two meanings. Disinterested is opposed to one of these, and uninterested to the

other. If I say I am interested in the success of a particular enterprise, I may mean that my private interest will be promoted by its success; or, I may mean, that although its success has no connection with my private interest, yet I feel a deep concern for the welfare of those who are engaged in it. But if I were to make the contrary affirmation, I should say, in opposition to the first sense of the word interested, that I am entirely disinterested in regard to that enterprise, because its success has no connection with my private interest; and in opposition to the second sense of the word interested, I should say, I am uninterested in that enterprise; that is, I am indifferent about it. Disinterested love to God and man is regarding the happiness of each according to its real worth.

L. S. Then it is impossible for any man to exercise it; for it is impossible for any man to know the real value of the happiness of God, or of his fellow-men, or even of himself. And so he never can regard each according to its real worth.

Th. Does God himself know the value of his own happiness, and of that of each creature?

L. S. Certainly.

Th. Then God can regard each according to its real worth. And the true nature of holiness is to be ascertained by what it is in God. Men are no further holy than they are conformed to him in the temper of their minds. No doubt God regards every thing according to its real worth; that is, he is perfectly disinterested. And we ought to be like him in this according to our capacity.

L. S. I am not so sure of that. God regards his own glory supremely: and why should I not regard my own happiness supremely?

Th. "God regards his own glory supremely, not because it is his own, but because it is glory." That is, he regards it above every thing else, because it is more valuable in itself than every thing else; and not because he is in the least degree selfish. And he requires us to make his glory our supreme object too, for the same reason that he does. It is written, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

L. S. I still think it impossible for men to regard every thing according to its real worth; because they never know the real worth of any thing.

Th. Perhaps my definition would have been better, if I had said disinterested love to God and man, is regarding the good of each according to its real worth, as far as that is known. The addition, however, is only necessary in order to guard against your objection; for nothing can be an object of love

any further than it is known. We do know enough, however, of God, to know that his good is worth more than that of all creatures, and ought to be so regarded. And we know enough of our fellow-men, to know that their good is as really valuable as our own, and ought to be regarded accordingly. We do know enough, therefore, to make the glory of God our supreme object, and to love our fellow-men as ourselves.

L. S. If I am to love my neighbor as myself, then it is my duty to love myself; and so, some degree of selfishness is right.

Th. No; your love to yourself ought not to be selfish love. If you regard every thing according to its real worth, as far as that is known, you will regard your own good in its due proportion. You will not overlook yourself, any more than you will overlook your neighbor. You must love yourself with a disinterested love. Selfishness consists in regarding our own good because it is ours, and in regarding the good of others no further than it is conducive to our own, and for no other reason. If my love to God is selfish, then I love him for no other reason than because I think he loves me, and intends to make me happy; and if I did not suppose he would make me happy, my love would be turned into hatred.

L. S. Yes; and so it must be. "Can the criminal at the bar love the judge who condemns him? No; he cannot."

Th. He can, if he feels right. The judge does right in condemning him; and if he feels right, he loves righteousness, and loves the judge for doing right. But if the criminal is justifiable in hating the judge for righteously condemning him, then Satan is justifiable in hating God, who righteously condemns him; and all who are righteously condemned in the great day will be justifiable in hating God forever for doing right.

L. S. This fine spun theory of disinterested benevolence will never do for me. It may appear plausible in theory, but it can never be reduced to practice. But my greatest objection to it, is, that if it is true it cuts me off. And I cannot bear to think that I have come so far on pilgrimage, and yet have no religion at all. No; I cannot bear it: I will not believe it.

F. W. I know it is not true. For, if it is true, I am no Christian. But I know I am a Christian, and therefore I know it is not true.

Th. Is it safe to make our experience the test of truth? Ought we not rather to make the truth the test of our experience? The truth will stand, whether it accords with our experience or not. But our experience will not stand, unless it accords with the truth.

My book says, "Take heed that ye be not deceived.—Let

no man deceive himself.—The hypocrite's hope shall perish.—Examine yourselves whether ye be in the faith.—He that trusteth in his own heart is a fool.”

CHAPTER XIV.

Now I saw in my dream, that by this time the company drew near a house, by the road side, built for the entertainment of pilgrims, and kept by an old pilgrim by the name of Stephanas, one of the descendants of that Stephanas of Achaia, whose household had addicted themselves to the business of ministering to the saints, when St. Paul passed this way. So Thoughtful and Ardent, being desirous of resting a little, and obtaining some refreshment, proposed to stop. But the rest of the company chose to go on. Then Thoughtful knocked at the door, which was opened by Stephanas himself, who inquired who they were, and what they wanted. So they told him they were pilgrims, going from the city of Destruction to Mount Zion: and being weary in their journey, and having understood that this house was built for the entertainment of pilgrims, they were desirous to stop and rest themselves for a season, and obtain such refreshments as they needed. Then he asked them where they had lodged last, and whether they had brought letters of introduction; for, said he, there are many travellers on this road of late, who endeavor to thrust themselves upon me; but who do not relish the fare which my house affords, and without benefiting themselves, destroy the comfort of my family, and of any true pilgrims I may have with me. They have, indeed, put on the pilgrim's dress, and are found in the pilgrim's path; but they have not come in by the door, and their end will be according to their works. So they told him where they had lodged, and showed him their letters of introduction. Then he said, I know the hand-writing. Please to walk in. The good of the house is before you. It is always a pleasure to me, to see the true friends of my Lord, as I hope you are. But who are those men that have just left you? for I saw, through my window, that there were five of you in company.

Thoughtful. Their names are Feel-well, Love-self, and No-law. They are from the same place from which we came; but they have not come in company with us all the way. We first

saw them come into the way, a little this side of the Interpreter's house, from a by-path, which leads thither, through the village of False-peace.

Stephanas. I can tell something about them then. They are some of Mr. Blind-guide's hearers; they came up the hill of Selfish-sorrow, under the guidance of False-repentance, through the gate of Delusion, into the village of False-peace, by the house of Mr. Self-confidence, through the way into the way which leads over the stile of the Hypocrite's Hope. Great numbers come that way of late. I am glad they did not call here. They will find entertainment more to their mind at the house of Mr. Any-thing, who lives just between this valley and the next. He always conforms himself to his company in every thing, and professes to agree with every man he meets.

Th. But you are willing to do good unto all men, I trust. Perhaps, if they had called, you might have said something to them to open their eyes; for I fear they are greatly deceived respecting themselves.

Ste. I have had too much acquaintance with such people, to think there is much prospect of undeceiving them. I have seldom known one, who has got into the way by the stile of the Hypocrite's Hope, that was ever undeceived. They are usually so wise in their own conceit, that there is more hope of a fool than of them. They are usually ignorant of their own hearts, and ignorant of the King's statute book. And hence it is, that they are wiser in their own eyes, than seven men that can render a reason. Pride and Ignorance are yoke-fellows, and are seldom separated from each other; and when Self-will holds the reins, as he usually does, few can stand before them; for his driving is like the driving of Jehu the son of Nimshi.

Then Stephanas rung a bell, and directed refreshments to be provided for the pilgrims. Meanwhile he continued his discourse with them.

Ste. If you have only come from the house Beautiful to-day, methinks you are late. Has any thing hindered you?

Ard. Yes. We have been led out of the way, and narrowly escaped destruction.

Ste. How did that happen? "Ye did run well; who did hinder you, that ye should not obey the truth?"

Ard. As we were engaged in conversation about the privileges we had enjoyed at the house Beautiful, a very fine-spoken man overtook us, and entering into the same subject, said he was sent out to accompany us a little way, and show us still greater things.

Ste. I know him: he is one of the Flatterwells. He has cast down many wounded; yea, multitudes have been slain by him. But you must have neglected your books, or forgotten to watch and pray. For those who are careful to keep their own hearts, seldom fall into his hands.

Th. We did neglect both. And our deliverance from him is to be ascribed to Him who is stronger than all. For he had led us nearly to the top of the tower of Spiritual Pride, when he fell himself, and was dashed in pieces.

Ste. It is well that you did not fall too. Many have been decoyed to the top of that tower, and been pushed off upon the sharp rocks below. Some have been caught in a net, and others have been thrown into a pit. I know not that any true pilgrim has ever been destroyed there; but many have been greatly injured, sometimes to the breaking of their bones, so that they went lame all their life after. Moses, though the meekest man that ever lived, once got a fall there, so that he was disabled from leading the Israelites into Canaan. Peter was there dreadfully entangled in a net, so that he denied his Master for fear. Paul was once in great danger from that place, and was prevented from mounting the tower by having a thorn stuck into his flesh. The three friends of Job were so entangled that Job had to help them out. And even Job himself seems to have mounted several steps of that dangerous tower. Many of the Scribes and Pharisees have been thrown down from the top of that tower, and dashed in pieces. Diotrophes lost his life there. And many who had been thought excellent pilgrims while on the way, have been led up to the top, and thrown down. But it has usually been discovered afterwards, that they had not come in by the Wicket-gate.

Ard. It is well then that this Flatterwell has come to his end, so that no more pilgrims will be decoyed by him.

Ste. The Flatterwells are a numerous family, which is not likely to become extinct while the world stands. Many of them have been cut off from time to time, but others are ready to take their places. And there is no part of the pilgrim's path which is free from their intrusions. Their great father himself is still alive, and as actively employed as ever in decoying pilgrims from the right path. It was he that seduced our great mother in Paradise; and he had the boldness to try his art upon the Prince Immanuel himself; but on him he could not prevail. There is another tower, very much like the one you mounted, called the tower of Vain Glory, which has destroyed yet greater numbers. It stands near the town of Vanity (through which you are to pass), on a high mountain called Worldly Grandeur. King David was once led up that

tower by old Flatterwell himself, and got a terrible fall. King Solomon was led up there, till Polygamy caught him in her net, and Idolatry bound him hand and foot with her strong cords. Nebuchadnezzar had such a fall there as deprived him of his reason, and Belshazzar lost there both his life and kingdom. Pharaoh the Great fell from the top of that tower into deep waters, and sunk to the bottom like a stone. And the Herod who imprisoned Peter, had his head so turned, by mounting that tower, that he fancied himself a god, and was not undeceived till he found himself eaten of worms, and gave up the ghost.

Th. We found our heads very much affected by the height to which we mounted; and after we got down, we were troubled with a pain in the breast, and distressing faintness. But since we descended into this valley, we have found ourselves much relieved.

Ste. The air of this valley gives great relief in such cases; and indeed in all those disorders to which pilgrims are subject. But unless you take some proper medicine, you will be likely to feel the ill effects of your ascent for a long time. The pain in your breast was in consequence of your breathing the thin air at so great a height; your lungs were filled with it. And the faintness is a symptom of the disease called *Self-dependence*, a complaint to which pilgrims are exposed on all high grounds, and greatly prevails in the vicinity of that tower.

Th. Can you give us any thing that will cure us of this disease?

Ste. A perfect and lasting cure seldom, if ever, takes place this side of the river which terminates your journey. But I have a medicine which often gives relief when the fit comes on. It is called *Backslider's Pills*. The principal ingredient is the herb *Self-loathing*, which grows everywhere in this valley. A handful of this, with a small quantity of *Self-knowledge*, and a few grains of *Consideration*, being compounded together and moistened with the water of *Contrition*, makes a box o' them. Two or three of these pills, taken fasting, will give relief in most cases; or prevent a fit from coming on, if taken seasonably. Their first operation produces a sense of weakness through the whole frame; but that is very soon followed by the same composed, agreeable sensation, which is felt on breathing the air of this valley. They are at first a little disagreeable to the taste, but habit soon renders them pleasant.

So he gave the pilgrims each a box of these pills; and having taken some according to his directions, they soon felt their happy effects. And in a little time, refreshments being brought in, they sat down with their host, and partook of his fare, which

they found very sweet to their taste. Then, as the day was far spent, Stephanas invited them to stay with him till the next day, which they willingly consented to do. They then sat down, and resumed their conversation, as follows :

Ste. Did the men, with whom you parted at my door, come in your company all the way from the stile of the Hypocrite's Hope, to this place ?

Ard. No. They came with us to the village of Careless, where they stopped to hear Mr. Self-conceit preach, being invited by one of the inhabitants, who extolled him as one of the finest preachers in the world.

Ste. Why did not you stop too ? Were you not invited ?

Ard. Yes. But we had seen him before, and had no inclination to hear him.

Ste. Where had you seen him ?

Ard. While we stood near the cross, he came by ; and seeing us much affected at the sight, he began to call us poor, deluded creatures ; and tried to make us believe, that he who died on it was nothing but a man like ourselves.

Ste. Perhaps it is well for you that you first met him there, when he showed himself in his true light. He imposes upon many by his good words and fair speeches. He pretends to so much liberality of sentiment, and to such charitable feeling towards all men, that he blinds the minds of numbers to his true character, and they little suspect him to be an enemy to the Lord of the way. His preaching, for the most part, is very smooth, both in matter and manner, and most of what he says in his sermons is capable of an interpretation which is consistent with truth. His great art is to keep the distinguishing truths of Christianity out of sight, and not to give any alarm by bringing forward his errors ; that thus he may lull suspicion asleep, while he leaves the mind uninstructed, and ready to embrace any error he may think prudent to insinuate. Meanwhile, he endeavors to lower down the estimation in which the advocates of truth are held, by calling them good, but weak men ; well meaning, but not very enlightened ; while he embraces every occasion of praising up those of his own sentiments, as great, and good, and learned, and liberal, and the like. Real pilgrims who hear him preach, usually discover that there is something wanting in his sermons. They are not fed with the sincere milk of the word ; but if they are not well instructed before, they are not very likely to discover what the matter is ; and are often imposed upon by those professions of charity, which are ever on his tongue. He cries down doctrinal preaching, and religious controversy, because he knows his own sentiments will not bear examination. And

he cries up what he calls practical preaching, because he knows that all men, whether Christians, heathens, Mahometans, or Jews, believers or unbelievers, will speak favorably of a good moral life; and according to their own construction of the phrase, will be in favor of practical preaching. But you will find more of the same fraternity in the town of Vanity, if you stop there. Your late fellow-travellers were well pleased with his preaching, I suppose.

Th. I should conclude so, from what I know of their sentiments; but we did not ask them. We did not meet with them again till we came into this valley, when they came in by the road that enters this from the left hand.

Ste. Then they called at the new house, just at the top of the hill Difficulty, which is kept by Hypocrisy and her sisters. Most of those who come into the way by the stile of the Hypocrite's Hope, call at that house; and they inveigle some true pilgrims too, and by their arts get them under their influence for a time. How did you escape them? They seldom let any pass without trying to persuade them to go in.

Ard. We did not entirely escape them. For I was so inconsiderate as to be inclined to go in, at the first invitation, and urged my brother with me, against his better judgment.

Th. And I consented to go in, while yet I was not satisfied that it was the right house.

Ste. You were both to blame. You should have consulted your books, and taken heed to the directions contained in them. But how did you get away? Why did they not prevail upon you to take the left hand path?

Th. We were not pleased with their conversation in the evening; and so after spending the night in reading our books, and in crying to our King for forgiveness and direction, we left the house as soon as it was light in the morning, without regarding the cries of the porter, and not having seen the mistresses of the house.

Ste. You have great reason to be thankful for your deliverance. It is not often that any get out of their hands with so little trouble. For though they profess unbounded charity, and liberality of sentiment, and a willingness to let every one choose freely his own place of entertainment, and disclaim the idea of retaining any against their will—all this is intended to influence travellers to come to their house, and to persuade them to stay contentedly. But if any seem to manifest a wish to get away from under their influence and control, the whole family is at once roused to oppose it. All the arts of flattery, persuasion, and entreaty, are made use of, and every obstacle which can be invented, is thrown in their way. And if, after

all, any will abandon them, he is sure to incur the displeasure of the whole family; and to be followed through the whole of his journey with the most unkind insinuations and reports against his character. But come; tell me all your adventures since you set out, and how you came to set out on pilgrimage.

So Thoughtful and Ardent related to Stephanas their whole history; and then begged the favor of hearing from him a relation of his own, to which request he readily assented.

CHAPTER XV.

THEN Stephanas related his history, as follows:

I was born in this place, of parents who kept this house before me; and was early taught to read the King's statute book, and to listen to the instructions of the King's ambassadors. Nothing worthy of being mentioned occurred in the early part of my life, till I was of age, only that I was quite weary of this valley, and of such a retired life as my parents led, and longed to see more of the world. I had become also very neglectful of the King's book, which I avoided when I could, and was quite averse to religious instruction.

When I was of age, I went first to the town of Vanity, where I resided a few years. And here, though I was much engaged in the business of the fair, my religious education operated as a restraint upon me, so that I did not feel any inclination to join in many of the practices which are common there. Yet, by degrees, the restraints I had felt became less, and I began to associate with several young men of loose principles and vicious habits, and to spend my leisure hours in their company. Still, however, I was resolved to maintain a fair character among men, and to avoid any practice which was esteemed disreputable. And I also spent a considerable portion of my time in reading such books as fell in my way.

Being intent on rising in the world, and watching for an opportunity to advance myself, I readily embraced an occasion of going to the City of Destruction, and engaging in business there, which I flattered myself would be more profitable. I continued there also several years, without any material change in my circumstances. I tasted of the streams of sensual pleasure; but the waters made me sick and I refrained. I dug in the mines of worldly gain, but without much success.

I was most desirous of climbing the hill of Worldly Honor. I looked at those who were ascending, and envied them the distinction they had attained. But the crowd of those who were pushing forward, and endeavoring to climb, was so great, that I could not make my way through them, even to the foot of the hill.

During my stay there, I had generally neglected to hear any of those who were called the ambassadors of the King, and spent my time in business or amusement. Yet I still intended to go on pilgrimage at some future day. One day Conscience came in, and told me plainly that I was exposed to the wrath of the King, and that there was no way to escape it but by leaving that place. So I promised him that I would leave the place, and set out on pilgrimage; and with that he seemed pacified, and left me. Then, after some time, he called again, and spoke in a more menacing manner, threatening me with speedy death, if I did not hasten out of the city. At this I was considerably alarmed, and packing up my effects, I removed to the town of Morality, and resided next door to Mr. Legality, with whom I was much pleased.

Not seeing any thing of Conscience for some time, however, and still feeling an inclination to spend some longer time in the city, I returned thither, and resumed my old occupation. But, to keep up the appearance of some respect to religious things, I attached myself to the parish of Dr. Smoothman, on whose preaching I attended constantly, and was, for some time, well satisfied with it. He taught, that if we led a sober, regular life, went constantly to church, were honest in our dealings, kind to the poor, and did not fall into any disreputable practices, nor any violent out-breaking sins, all would be well with us, though we never left the city.

But, although I was well pleased with such instructions, as being well suited to the inclinations of my heart, I could not entirely believe them. For, I had been too well acquainted with the King's book in my youth, though I had neglected it now for some years, not to know that it was necessary to enter the Wicket-gate, and go on pilgrimage. So I began to fear, lest, if I continued to attend his preaching, I should be persuaded to give up all thoughts of going on pilgrimage, and ultimately perish with the city. I then left his parish, and joined that of Dr. Soothing, who was understood to be in favor of the pilgrim's life. Under his preaching I was better satisfied: for I did not know enough, then, to perceive that it was even more dangerous than that of Dr. Smoothman. For though it had more of the semblance of truth, by which it was more likely to gain confidence, it was still radically wrong.

He said very little, in any of his discourses, that was calculated to disturb our peace, and make us sensible of our danger and guilt. When he introduced such subjects as depravity, atonement, regeneration, and the like, he did it in a manner so gentle, and kind, and tender, that no one could be offended; and treated them in such general terms, that no one could tell what were his precise views of them. But from his general manner of preaching, I soon got the idea that my depravity was inherited from my forefathers, and was rather to be looked upon as a calamity, than a fault: that it was what I could not help; that none could set out on pilgrimage till the King should please to send a messenger to carry him through the gate; and that it was my duty to wait patiently the King's time, and be in the use of certain means to obtain the King's favor, which, if persevered in, would certainly obtain it. So I began to use the means he pointed out, such as reading the King's book, attending constantly at church, and praying to the King after my manner. And I did all this the more readily, because I found it did not interfere with my love of the world, nor my supreme regard to my own happiness; but that the latter especially was fostered and encouraged by it.

In this manner I went on for some time, and began to think I was in a very good way, and had become a much better man. But, at a certain time, I mingled with a crowd to hear Evangelist preach, being moved by curiosity to hear one that was so much spoken against. I do not recollect his text, nor the outlines of his sermon; but I well remember that his discourse contradicted nearly all the opinions I had embraced. He taught that we are both active and dependent in all that we do; that our depravity is voluntary, and consequently not our calamity, but our crime; that repentance is the immediate duty of sinners, and that they have no excuse for delaying it a moment; that all selfishness is sin, that love to God, to be genuine, must be for what he is in himself, and not for what we expect to gain by it; that we must cease to make our happiness our supreme object, and make the glory of the King our ultimate end in all that we do; that going through the gate must be our own act, and that none would ever get through in any other way; that we must pray to the King with the prayer of love, and repentance, and faith; and that all prayer without love, repentance, and faith, is an abomination to the King; that sinners are condemned already, and the wrath of the King is abiding upon them; and that we must deny ourselves, submit to the King, accept the punishment of our iniquity, and put ourselves into his hands to be disposed of at his sovereign pleasure. These were some of the leading ideas

of Evangelist's discourse : and I no longer wondered why he was everywhere spoken against. I could not bear it better than others, and resolved never to hear him again.

On returning home, however, I was so uneasy, that I thought I would take the King's book, and find passages to refute the hated doctrines. So I searched some time, but did not get any satisfaction, because I found more that seemed to favor what Evangelist had said, than I could against it. So I went to Dr. Soothing, and told him my difficulties. He told me that he rather thought Evangelist was a good man, but very imprudent, and always carrying things to extremes ; that those things were points of a doubtful, metaphysical, or speculative nature, mere theories, difficult to be understood, and quite unnecessary ; that he wondered Evangelist would be always feeding his hearers with strong meat, and have no more regard to their venial prejudices ; that no other ambassador of the King, in our whole city, thought it necessary to preach so ; that he had made himself unpopular through his own fault ; and that he wondered any would continue to hear him. He concluded by exhorting me to let these points alone, and go on in my old course of using means to induce the King to send his agent to carry me through the gate, and to wait patiently the King's time. I observed that he seemed unusually moved while saying these things, and to lose his wonted mildness, and gentleness, and tenderness, and to be almost as much displeased with Evangelist and his doctrines, as I was myself. I was gratified with this ; but yet I was disappointed that I got no aid from him towards refuting those odious doctrines, and thought that in this instance he carried his prudence as much too far, as Evangelist did his doctrines.

After this, I continued to attend the same round of duties, as I then supposed them ; but with less satisfaction. My peace had been disturbed, and I felt restless and uneasy. Sometimes I went to hear Mr. Save-all, who plainly told us there was no burning pit beneath our city, and that all would be received into favor at last. I should have been glad to embrace his doctrines, and tried for some time to do so ; but I saw too much in the King's book against them. Sometimes I went to hear Mr. Lawless, who taught that the Prince Immanuel had obeyed the law of the King in our behalf, and suffered its penalty for us, and thus had wrought out a finished righteousness which was transferred to such as would only believe it to be theirs ; that no acts of repentance, nor love, nor obedience, of ours, were of any use, nor furnished any evidence in favor of those who performed them. The only thing he exhorted us to do, was to believe that the Prince Immanuel had

taken all our sins, and given us all his righteousness; but he admitted at the same time, that there was no evidence on which we were to believe this, either from the King's book, or from any other source. "You must work it out in yourselves," said he, "by the assistance of the agent of the King." And he said, "It is not true, before you believe it, but it becomes true when you do believe it." I tried for a while, to work myself up into this belief; but I found I could not believe any thing without some evidence, real or supposed, that the thing I believed was true before I believed it, and would remain true, whether I believed it or not:—so I deserted him.

At length, Mr. Blind-guide came along; and I went to hear him. The greatest part of his discourse was directed against what he supposed Evangelist to teach, though he made but poor work in stating what it was, and poorer still in refuting it. But when he came towards the close, he undertook to tell us what was the way of escaping the destruction to which we are exposed in the city, and of reaching the Celestial country. He said there was *a way into the way*, to which he could direct inquirers, which was at once both safe and easy; and exhorted all to prepare to leave the city immediately, and to take directions from him. I was pleased to hear him oppose Evangelist, and to hear of a safe and easy way into the way, which I might take when I should be disposed to set out; which, however, I was not yet inclined to do.

Not long after, I heard that Evangelist was to preach again; and though I hated the man, and hated his doctrines, yet I concluded I would hear him once more, in the hope he would say something which would give me a better opportunity of refuting him, at least to my own satisfaction. So I heard him. And on this occasion he drew such a picture of the depravity of my heart, of its enmity to the King, its hatred of the truth, its opposition to the King's way of salvation, its love of error, and of the various ways I had taken to quiet my own mind, and fortify it against the truth, that I verily thought his whole discourse was aimed at me, and that some one had been telling him all about me. I was full of rage; and determined, that as soon as he dismissed the meeting, I would go up to him, and vent my displeasure at him, for thus exposing me before the whole assembly. I went up to him accordingly, and asked him who had been giving him an account of me. With that, he looked gravely at me, and said, "I know you not. No one has told me any thing about you. But, if the character which has been described is yours, take heed that the end which has been described, be not yours also." I was so struck

with this reply, that, ashamed and confounded, I slunk away, without saying any thing more to him.

As soon as I had returned home, Conscience came in, and reiterated what Evangelist had said, threatening me, at the same time, with the vengeance of the King, if I did not immediately set out on pilgrimage. So I resolved to go; but went first to Dr. Soothing, my minister, for some directions. He repeated the directions I had received from him before. I told him I had been following them a long time, and yet my danger seemed to increase: I now found myself more wicked than I had supposed I was, and was afraid I should yet perish. He asked me if I did not desire to escape from the wrath to come. I told him I did. Then, said he, if you have such a desire, it is the King who has given it to you, and his giving it to you is an indication that he intends to gratify it. I plainly perceive, that he has begun a good work in you; and I have no doubt that he will carry it on, in his own due time. "He that desires to repent, does it already, in some measure." You have made a hopeful beginning. Only continue on in the use of means, and all will be well. I heard him respectfully, and took my leave, with a painful sense that his encouragements and directions did not suit my case, and that if I depended on them, I should inevitably be lost.

My sense of danger being too great to permit me to rest, I went to Mr. Blind-guide to inquire about the way into the way, of which he had spoken. Then he called for one to be my guide till I should get into it, whose name he said was Repentance, but I afterwards learned that his true name was False-repentance. This guide conducted me up the hill of Selfish-sorrow, near Mount Sinai, whose thunders increased my terror, and made me hasten up the hill. Then he took me to a gate, which he said was the gate of Experience, but I afterwards found its true name to be the gate of Delusion. So I knocked, and the gate was opened by a man, whose name is Self-confidence. Then my conductor left me, telling me I was now in the way into the way, and that I should have no further need of his services.

So the man who opened the gate took me into his house, and lodged me all night, for it was now towards evening. I inquired of him the name of the village, and he said it was called Peace-in-believing; but I have since learned that its true name is False-peace. He told me, moreover, that now, since I was in the way into the way, there was no particular occasion for my going on; and as he was in want of one to assist him in attending on his company, with which his house was thronged, he would gladly take me into his service for a

season; and when I thought proper, I could proceed on my journey; to which proposal I willingly agreed.

With this man I remained several months; and saw and conversed with his guests, among whom I found a great variety of characters and opinions. But in one thing they all agreed: Their religion was wholly selfish; their own happiness was their only motive in wishing to leave the city of Destruction, and go on pilgrimage. And, in this respect, they all agreed with me too, as my feelings then were.

While here, I learned that this way into the way leads from the house of Mr. Self-confidence to a certain stile, which is there called Assurance-of-hope, by which it enters the King's highway, beyond the house of the Interpreter. It is the same stile by which your late companions entered, and to prevent mistakes has its true name marked on it, as you saw, on the highway side, by order of the King. This way is so contrived that those who travel it shall not have an opportunity to call at the house of the Interpreter, with whom those who made it do not wish travellers to become acquainted. And Mr. Self-confidence boasts that his house contains more curiosities and affords better instruction than the house of the Interpreter, who, he says, is now in his dotage. And as the house of the Interpreter has its significant rooms, so has the house of Mr. Self-confidence. But, with the latter, the significant rooms are the rooms in which his guests are lodged for the night.

These lodging-rooms have different names, according to their different properties. One is named the chamber of *Vision*, another the chamber of *Impulse*, another the chamber of *Scripture*, another the chamber of *Dreams*, and the like. And I remarked that those who lodged there chose the different rooms, according to their own taste. Those who lodged in the chamber of Vision, always saw some wonderful sights of a significant kind. Sometimes they saw the Black Tyrant coming towards them, with his grim attendants ready to seize them; and just when they thought they were about falling into his hands, they saw a company of shining ones coming to their relief, at sight of whom the Black Tyrant and his troop would flee away. Sometimes they saw the fiery pit opening its jaws, and felt themselves sinking into it; and when it seemed just ready to close upon them, they saw the Prince Immanuel flying swiftly towards them, and taking them up in his arms, and carrying them upward into the bright regions of celestial day. Sometimes they saw themselves standing before an inexorable judge, who, with frowning aspect, was pronouncing upon them the sentence of condemnation; and then they saw his Son standing by, with a benignant smile, interposing in their be-

half, and pleading for their pardon, pointing to his bleeding wounds. Sometimes they saw a vision of the Celestial City in all its brightness, and the Prince Immanuel sitting upon his throne of glory, looking at them with a smile, and beckoning them to come up thither. Sometimes they saw the Prince Immanuel hanging upon the cross, with the blood streaming from his wounded hands and pierced side, and could discern their names written upon his heart. These and similar sights, in almost endless variety, were common to those who lodged in that chamber.

Those who lodged in the chamber of Dreams, usually had dreams of such like things as were seen by those who lodged in the chamber of Vision. Those who lodged in the chamber of Impulse, had certain mysterious impressions made upon their minds, which they could not describe to others, but which they themselves seemed perfectly to understand. Those who lodged in the chamber of Scripture, heard certain texts of Scripture repeated to them: such as "Be of good cheer; thy sins be forgiven thee:"—"Why tarriest thou? Arise and be baptized, and wash away thy sins:"—"Go thy way; for God now accepteth thy works:"—and the like.

And in the morning, when the guests came together, it was customary for each one to relate what vision, or dream, or impulse, each had had the preceding night, or what text of Scripture he had heard pronounced; and to tell what the import of it was; for they always appeared to know, better than another person could tell them, what the meaning was. And after long acquaintance there, I found that each one had such a kind of vision, or dream, or impulse, or heard such a kind of text of Scripture, as he wished for when he retired. And I have since found, that those who lodge there always remember these visions, or dreams, &c., and frequently tell them on their journey, and rely upon them as their chief passport at the celestial gate.

So after I had remained some time at the house of Mr. Self-confidence, he was so well pleased with my services, that he began to tell me that I should make an excellent guide to pilgrims, if I only had a call to that work, and might be of great assistance to Mr. Blind-guide in persuading the inhabitants of the city of Destruction to set out on pilgrimage. And he advised me to take up my lodging one night in one of the significant chambers, that I might know whether I was called or not. Accordingly I resolved to comply with his advice, and selected the chamber of Scripture, inwardly wishing that I might have a call to the work. During the night, I heard a voice saying unto me, "Go thy way; for the Lord hath sent

thee." Then, in the morning, I told what I had heard, and Mr. Self-confidence, and all that were there agreed with me, that this was a sufficient call. So I went immediately to Mr. Blind-guide, and told him what had happened, and he gave me the right hand of fellowship to take part with him in his work; and added many instructions and directions how I might proceed most successfully.

In connection with Mr. Blind-guide I continued some time, copying his manner, and following his directions, with no small degree of self-complacency, and being much puffed up with the commendations I received. At length I found myself puzzled with several things which those with whom I conversed cited out of the King's book, against what I taught. So I called on Mr. Blind-guide, and cited several of those passages, and got his explanations. But when I came to ask him what I should do with such passages as these, "As many as were ordained to eternal life believed," and the like, he had nothing to say, only that it was his advice that I should have nothing to do with them, but keep as far from them as possible. This startled me: for I believed that the King's book was the only rule of truth and duty; and I concluded that if the system he and I were teaching made it necessary to keep as far as possible from any part of the King's book, we must be so far wrong.

I was thus led to examine that book more carefully than I had done; and the result was, a deep conviction, that as all my religion had been selfish, it had been all wrong; and that I hated the true character of the King, with all my heart. This conviction filled me with deep distress, and led me again to hear and converse with Evangelist; soon after which I entered the Wicket-gate, with such feelings as you have described, and came on my way. At the Interpreter's house, I was further instructed in the King's book, and more accurately understood the delusion by which I had so long been blinded. At the village of Careless, I was persuaded to stop and hear Mr. Self-conceit: and was, for a time, imposed upon by his professions of unbounded charity. But I had become too much attached to the King's book, and read in it too constantly to be long deceived by him. At the new house I made a short stop, but long enough to understand that the inhabitants of it were not friendly to the Lord of the way. At the house Beautiful, I spent some time very agreeably; and then came on to this place, where my aged parents received me joyfully, as a returning prodigal. Here I have continued ever since, and when my parents were called hence to the Celestial City, I succeeded them in their house and employment.

CHAPTER XVI.

AFTER Stephanas had finished his relation, the pilgrims re tired to rest ; and in the morning went on their way. Then I observed that their way was smooth and easy to their feet, and the air of the valley was refreshing and invigorating to their spirits. And as they went along, they sung :

“ Great God ! how infinite art thou !
What worthless worms are we !
Let the whole race of creatures bow,
And pay their praise to thee.

“ Thy throne eternal ages stood,
Ere seas or stars were made ;
Thou art the ever-living God,
Were all the nations dead.

“ Eternity, with all its years,
Stands present in thy view ;
To thee, there's nothing old appears—
Great God ! there's nothing new.

“ Our lives thro' various scenes are drawn
And vex'd with trifling cares ;
While thine eternal thought moves on
Thine undisturb'd affairs.

“ Great God ! how infinite art thou !
What worthless worms are we !
Let the whole race of creatures bow,
And pay their praise to thee.”

Then I observed that just as they had finished their song, a man came into the road, with a very pleasant countenance, and said :

Charming lines—charming lines those are, which you were singing : and well befitting this charming valley. It does my heart good to see pilgrims passing through this valley, and hear them singing the praises of their Lord and King.

Thoughtful. It becomes us, indeed, to praise our Lord and King, for he is a great and good being, and worthy to be loved and praised by all intelligent creatures.

Man. Yes ; a great and good being, truly : and we can never love him enough. He is so kind to us, and is daily bestowing so many favors upon us, that we must be very ungrateful if we do not love and praise him.

Ard. He is, indeed, bestowing many and great blessings

upon us, of which we are most undeserving; and a sense of his great goodness to us ought to humble us the more.

Man. True; we are very unworthy; and therefore we should love him the more for his great love to us, unworthy as we are.

Th. A deep sense of our unworthiness, and of the great mercies bestowed on us by our Lord and King, will not fail to fill our hearts with gratitude to him, if we feel as we ought. But I apprehend there are other reasons why we should love him besides his kindness to us.

Man. O yes. His kindness to us is the best evidence of his goodness; but his kindness to our friends ought not to be forgotten, nor his kindness to the whole human race. There are, as you say, other reasons why we should love him, besides his kindness to us.

Th. His kindness to others will not fail to affect our hearts, if we love our neighbor as ourselves; but I alluded to the excellence of his character. I think we ought to love him for what he is in himself.

Man. Certainly; so I think. We ought to love him for what he is in himself. But he has told us what he is in himself: he is Love. He revealed himself to Moses, as "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin." He is good, and his goodness renders him worthy to be loved and praised.

Th. That is true. It is his goodness that renders him worthy to be loved and praised. But his goodness is as really exercised in punishing some, as it is in bestowing mercy upon others. When he made the proclamation before Moses, of which you have recited a part, he did it in fulfilment of the promise, "I will make all my goodness pass before thee." And besides what you have quoted, he said also, "and that will by no means clear the guilty;" so that punishing the guilty is a manifestation of his goodness too; and we ought to love him for his goodness in punishing sin, as really as we do for his goodness in pardoning it.

Man. I perceive we shall not disagree at all. It was indeed an expression of his kindness to the Israelites to destroy Pharaoh and his host in the Red Sea; and they could praise him for this as well as for opening the sea to let them pass through.

Th. I think that the greatest reason the Israelites had to praise God for destroying the Egyptians at the Red Sea was, that it was a display of his glorious justice upon the Egyptians; and not merely because it was a deliverance to them.

Man. Yes, yes ; you are right ; I agree with you perfectly. It gives me great pleasure to meet and converse with pilgrims ; and it would be gratifying to me, if you would call at my house and refresh yourselves. I reside a little further on, and keep a house for the entertainment of pilgrims.

Th. We have no occasion to stop, having lodged last night at the house of Stephanas, in this valley ; and we wish to have the day before us, that we may get through the next valley before night.

Man. At the house of Stephanas ? He is a very good man, and keeps an excellent house. I like him very much as a neighbor, and agree with him very well in my sentiments.

Th. I have heard of some who agree with every man they meet, and appear to have no opinion of their own on any subject.

Man. And you must allow that it is a very pleasant circumstance, when we can agree with those with whom we happen to be. Union is certainly a very pleasant thing.

Th. Yes ; but when union is procured at the expense of truth and a good conscience, it costs more than it is worth.

Man. O yes. I agree with you there too. A good conscience is to be maintained. But I am so happy as to be of that disposition, that I can accommodate myself to my company, without doing any violence to my conscience. I have learned of the great apostle, "to be made all things to all men ;" and by this exercise of Christian condescension, I secure the friendship of all.

Th. Yes ; I have heard of you. Your name is *Any-thing*. You have no fixed principles at all, unless it is the supreme love of yourself. You wish to be esteemed and caressed by every body ; and to gain that end you accommodate yourself to every one's opinions, pretending to think just as those do with whom you happen to be. You call it Christian condescension ; but it is gross hypocrisy. And you abuse the apostle when you quote his condescension in things which were in themselves indifferent, to justify you in regarding every thing as indifferent. You flatter yourself that by these means you secure the friendship of all ; but, indeed, you do not secure the lasting friendship of any one. For when good or bad men find out your double dealing, they all despise you.

Man. Oh, you are quite uncharitable. But I am in haste ; so, good-bye.

Then he turned off, on the left hand, to his house, which stood a little out of the way. And Ardent said to his companion :

Were you not a little too hard upon him, brother? He seemed to talk very well.

Th. He showed his selfishness plainly enough, while at the same time he discovered his strong desire to please us, by trying to make us think he agreed with us in every thing. And as fast as he discovered my sentiments, he altered his statements, so as to make them come nearer to mine. I abhor such double dealing.

Arđ. Is it not generally thought a mark of politeness to seem to yield a little of our statements, in order to accommodate them to the sentiments of those with whom we happen to be?

Th. It may, perhaps, be generally thought so; but the great question ought to be, whether it is honest. A Christian must be a man of integrity; and I do not see how it can be consistent with integrity, to talk one way at one time, and the contrary at another, just according to our company. I cannot think it is any thing else than the basest hypocrisy, to talk in favor of certain opinions with one man, and against them with another, merely to please them and gain their favor.

Arđ. Is it not sometimes practised, to some extent, by good men, in order to increase their influence, and in that way their opportunity to do good?

Th. I have known some, that I could not but hope were, on the whole, good men, who appeared to me to commit a great deal of sin in this way. We are not to do evil that good may come. And besides, this policy must sooner or later defeat its own end. For, when men discover that this is the practice of any one, it destroys their confidence in every thing he says. They perceive that he is more desirous of gaining their favor than he is of maintaining truth; and they despise him for it. Honesty is always the best policy, in the end. When a man is known to speak nothing but what is strictly true, and to express no sentiments but what he honestly believes, his word will be depended on; and even those who do not like his sentiments will respect him for his integrity.

By this time I perceived that the pilgrims were about to enter the valley of the Shadow of Death; at the sight of which they felt their spirits sink, and a degree of gloom to come over their minds. Then Thoughtful plucked out his book, and read therein as follows: "The Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust: my buckler and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. The Lord is my light, and my salvation; whom shall I fear? The Lord

is the strength of my life ; of whom shall I be afraid ? Yea, though I walk through the valley of the Shadow of Death, I will fear no evil ; for thou art with me ; thy rod and thy staff, they comfort me." Then I observed that they went on with more courage, carefully taking heed to their feet, lest they should fall into the ditch, on the one hand, or into the quagmire on the other. And the better to keep up their spirits, they sung :

" Lord, what a wretched land is this,
That yields us no supply, . . .
No cheering fruits, no wholesome trees,
Nor streams of living joy !

" Yet the dear path to thine abode
Lies through this horrid land :
Lord, we would keep the heavenly road,
And run at thy command.

" A thousand savage beasts of prey
Around the forest roam ;
But Judah's Lion guards the way,
And guides the travellers home.

" Long nights and darkness dwell below,
With scarce a twinkling ray :
But the bright world to which we go,
Is everlasting day.

" By glimmering hopes and gloomy fears,
We trace the sacred road,
Through dismal deeps and dangerous snares,
We make our way to God."

So Thoughtful went before, and Ardent, being more afraid, followed close behind him. Then said Ardent, What a dismal place this is: I fear I shall never get through it. Then said Thoughtful, Let us remember the divine direction, "Wait on the Lord ; be of good courage, and he shall strengthen thy heart ; wait I say on the Lord." So they cried unto him that is able to help, and kept on their way, till they came towards the place near which was the mouth of the pit, and thought they heard most dismal groanings, and wailings of those that were tormented. And while Ardent was listening to these, his foot slipped, and he got into the quagmire, where he had probably sunk, had not his brother Thoughtful taken him by the hand, and helped him out. Oh, said Ardent, I shall perish here ; I shall never get out of this dreadful place. I shall never see the Celestial City.

Th. What makes you think so, brother ? Others have been in this valley as well as we, and got out safe. The pilgrim

Christian passed through here in the night, and yet escaped without injury. Cheer up, brother. Only take heed to your steps, and trust in him who is able to save.

Ard. Oh, my brother, if I could trust in him, I know he is able to save. But I fear I never had any true faith in him. Those who got through in safety, of whom you speak, were true friends to the Lord of the way, and he delivered them by the strength of his arm. But I fear I never had any true regard for him, and that he will now cut me off, as I deserve, and cast me out of his sight, as an abominable branch. My sins stare me in the face. From yonder horrible pit, I hear the groanings of such as I, with whom I shall shortly have my portion.

Th. Well, brother, you must judge your own heart with yourself. I have taken you for a sincere friend to the Lord of the way; but I know that the judgment of man is a poor dependence. You may have deceived yourself, and I may have deceived myself, also. But this we know, brother, that our Lord and King will do us no injustice, if he does cast us off, and make us the monuments of his displeasure forever.

Ard. Oh no; he will do us no injustice. I deserve to perish; and if I do perish, he will be glorious forever. I think I rejoice in that.

Th. We know that it is written, "The Lord has made all things for himself; yea, even the wicked for the day of evil." He has made us for himself; and he will dispose of us as shall be most for his glory. And how suitable it is, that he should dispose of us as his glory requires. How unreasonable would it be for us to set up our own happiness as an object of more importance than his glory!

Ard. Oh yes; infinitely unreasonable. His glory is of more importance than my eternal salvation: and if one must be given up, he knows which is best; and I have nothing to say, if he thinks proper to reject me. I deserve to perish.

Th. We deserve to perish. But it is for his glory to save some, and to destroy others. He knows what is best, and will do what is best. He will save those whom it is for his glory to save; and he will destroy those whom it is for his glory to destroy. And ought we not to rejoice, that we, and all others are in the hands of one who knows how to dispose of us, for time and eternity, in the best possible manner?

Ard. We ought to rejoice to be in his hands, as the clay is in the hands of the potter. And I do rejoice that I am in his hands. And if he thus say, with respect to me, "I have no delight in thee; behold here am I, let him do to me as seemeth good unto him."

Then I perceived that Ardent was greatly relieved in his mind, and they went on cheerfully, till they got past the mouth of the pit. Then said Ardent :

It was near this place that Christian was so confounded that he did not know his own voice, and mistook the blasphemous suggestions of the evil ones for the workings of his own heart. And I think I have just had something of the same nature, for it seemed as if some one whispered in my ear, "There is no Celestial City—all religion is a delusion—the King's book, as it is called, is a forgery—when we die, we shall perish like the brutes." Can you tell me, brother, what it means ?

Th. I conclude they must be the suggestions of the evil one. But take care that you do not make them your own, by entertaining them, and consenting to them in your heart. It is written, "Resist the devil, and he will flee from you."

Ard. I do not think they are mine, for I abhor them. I do believe the King's book is true, for I have felt its power upon my heart, in such a way, as I think I never could have felt a mere forgery of men. But, since I have been troubled with such thoughts, I should like to converse with you a little upon the evidences we have that it is indeed the King's book.

Th. It is the word of the King, being written by his direction, or it is a forgery. If it is a forgery, it was made by good men, or by bad men. If it is a forgery, it could not have been the work of good men. Good men do not tell lies ; but it is written in that book, "All scripture is given by inspiration of God—For the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost." If it is a forgery, then it was made by wicked men. Is not this plain ?

Ard. Yes ; but it is said, bad men might make such a book, to serve their own wicked purposes.

Th. Let those who say that, look into the book itself, and tell how such a book can be adapted to serve the purposes of wicked men. A book which condemns all dishonesty, and fraud, and hypocrisy ; and teaches men to be honest and upright, even though they suffer for it ; a book which requires us to do to others as we would that they should do to us, and forbids us to seek revenge of those that injure us ; which requires us to bear patiently every injury and insult, and to return good for evil unto all men ; such a book cannot be the work of wicked men, to serve their own wicked purposes. Its enemies themselves must admit, and are constrained to admit, that a universal compliance with its precepts would put an end to all wickedness, and promote the best happiness of mankind. Of

all the books which bad men have made, to serve their own wicked purposes, there is none like that, its enemies themselves being judges.

Ard. This argument seems to me conclusive; but there are many others, I suppose.

Th. Yes; the argument from prophecy is a good one, with those who have sufficient knowledge of history to feel its force. But some men are so ignorant that they are incapable of being benefited much by it.

Ard. How do you state the argument from prophecy?

Th. None but God can foretell future events. But the Old Testament does very particularly foretell many events, which have taken place exactly as they were foretold, long since the Old Testament was written. This proves that the Old Testament was from God. And the same is true of the New Testament. The argument from the miracles of Jesus Christ, and from his resurrection and ascension to heaven, is a conclusive one also.

Ard. How do you state that?

Th. It will not be denied by any man of the least acquaintance with the history of those times, that there were such men as the Apostles; and that they steadfastly affirmed that they saw the miracles they record, and especially, that they saw and conversed with Jesus after he had been crucified and buried; and that they saw him ascend towards heaven, till a cloud carried him out of their sight. Now, these men have told the truth, or they have not. If they have not told the truth, they were impostors who meant to deceive others, or they were themselves deceived. But they could not have been themselves deceived as to the miracles they affirm they saw, nor as to the fact of the resurrection and ascension of Jesus. The things they affirmed, then, were true, or they were deceivers. But if they were deceivers, they must have had some motive to act as they did. What motive could have induced them to sacrifice their goods, their liberty, and their lives, in affirming what they knew to be a falsehood, when they might have saved all by acknowledging the truth; and when, if they knew what they affirmed was false, they could have no hope of gaining any thing by such affirmation? No sufficient motive can be assigned. To suppose men to do as they did, in such circumstances, and to lay down their lives, not in support of a falsehood they believed to be true, but in support of what they knew to be false, would be more incredible than any of the miracles they record. No; they were not deceivers. They were honest men, and really saw what they say they did. And the facts respecting the life, and

death, and resurrection, and ascension of Jesus, are true; and the Gospel is true.

By this time, I perceived that they had got into that part of the valley which was full of snares, and traps, and nets, and pitfalls. But taking heed to their steps, they got along very well, till, at length, a dark cloud came over the sun, and a thick mist arose, so that they could not see. Now, they were hard put to it, and knew not what to do. But standing still, they cried unto him that is able to help, saying, "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." Then I perceived that the mist was soon dispersed, and the sun shone out again, so that they saw their way clearly. Then they said, "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him." So they went on singing:

"I'll bless the Lord from day to day;
How good are all his ways!
Ye humble souls that use to pray,
Come help my lips to praise.

"Sing to the honor of his name,
How a poor sufferer cried;
Nor was his hope exposed to shame,
Nor was his suit denied.

"When threat'ning snares around me stood,
And endless fears arose,
Like the loud billows of a flood,
Redoubling all my woes;

"I told the Lord my sore distress,
With heavy groans and tears;
He gave my sharpest torment ease,
And silenced all my fears."

CHAPTER XVII.

IN this manner the pilgrims went on, till they had got out of the valley of the Shadow of Death, and came to that part of the road where Christian had seen the blood and bones of pilgrims who were formerly slain by the giants Pope and Pagan, who dwelt in a cave hard by. And as they approached the mouth of the cave, a genteel-looking man came out to

meet them, whose name was Free-thinking, and bowing to them, accosted them as follows :

Free-thinking. Your servant, gentlemen. I perceive, by your habit, that you are pilgrims. I am a friend to you, being equally a friend to all men. This cave was formerly occupied by the common enemies of the human race, by whom many were put to death, and many more held in the cruel bondage of tyranny and superstition. I have prevailed against these enemies of mankind, and have put an end to their cruelties. Pope is not, indeed, entirely dead ; but I have bound him in chains, and keep him close prisoner in his own cave. Please to walk in, and gratify your eyes with a sight of your old enemy, and learn how much you are indebted to me for delivering you from his power.

Thoughtful. We acknowledge ourselves greatly indebted to the good providence of our Lord and King, for delivering us from the fear of persecution unto death for walking in his ways. Whatever instruments he has been pleased to make use of, to accomplish that object, our obligations to him are the same. And whenever he disposes any of our fellow-creatures to show kindness to us, we are willing to acknowledge our obligations to them also. Will you please to tell us your name, that we may know who it is that claims our gratitude at this time ?

F. T. My name is Free-thinking. I have long been engaged in endeavoring to deliver mankind from the bondage of superstition, in all its forms. I have completely overcome this old enemy of religious freedom, and would gladly do you a further kindness ; for I perceive you have still some superstitious notions. But, come in with me to my residence, that I may show you what I have done, and am still doing for the benefit of mankind ; and may introduce you to some of my chosen friends. I have a goodly company of them now with me, who are all equally desirous with myself, of promoting religious freedom. Here is Voltaire, and Volney, and Hume, and Gibbon, and Paine, and Godwin, all champions in the cause ; with many others who have distinguished themselves by their endeavors to deliver men from the tyranny of priestcraft and superstition, and secure to them the right of private judgment in matters of religion. We have strong claims upon the gratitude of mankind ; and we expect our claims to be acknowledged.

Th. I have heard of you and your friends, and am not disposed to admit your high claims upon the gratitude of mankind. You have not only endeavored to destroy the tyranny of priestcraft and superstition ; but, under that pretence, you have endeavored to destroy all religion, and rob mankind of

their best support in adversity, and their only hope in death. You are as really enemies to the Prince Immanuel, and his kingdom, as to the giant Pope, and his authority; and would destroy both together if you could. And as to your boasted achievements in destroying the power of the latter, and binding him in chains, for which you claim our acknowledgments, they do not amount to much. Wickliffe, and Luther, and Calvin, and Knox, and their associates, had already done much more towards it, before you began your efforts, than you have done since. When the pilgrim Christian passed this way, the giant Pope was so infirm, as to be unable to do him any injury. And your only merit is that of seizing upon a poor decrepit old man, and loading him with chains, when he had already lost his power of resistance. If Divine Providence has made any use of you and your friends, to promote the cause of genuine religious liberty, you have not meant so, neither have your hearts thought so. So that, if our Lord and King deserves our praise for his good design in this, you and your associates deserve the abhorrence of mankind for your bad designs in it.

F. T. You talk like one under the influence of fanaticism. Do you really suppose there is any Divine Providence, which regulates human affairs?

Th. I do most firmly believe in a universal and particular Providence, which directs all events in the wisest and best possible manner. I believe that our Lord and King "worketh all things after the counsel of his own will," so that not a sparrow falleth to the ground without him, nor even a hair of our heads.

F. T. Why should that great Being, who made the world, (if there is any such,) concern himself with the little, petty affairs of men, who, in comparison with him, are as nothing, less than nothing, and vanity?

Th. Because he "hath made all things for himself;" and must have done it with some design: for no intelligent being acts without design. And that design he will undoubtedly accomplish.

F. T. What possible design could he have in making this grain of sand, or what possible purpose can ever be answered by it?

Th. I know not what particular purpose he intended to answer by this grain of sand; but the creation of this small thing required an exertion of Almighty power, as really as the creation of the world. And it would be absurd to suppose Almighty power was exerted, by a Being of infinite wisdom, without any design. And it would be an impeachment of his wisdom to suppose that design was not a good design, and worthy the exertion of Almighty power to accomplish. I conclude, then,

that when the Creator made that grain of sand, he intended to dispose of it in some way for his own glory. And that wise intention will be accomplished, or it will fail. Do you say it will fail? If it should fail, it must be because the Creator forgets it, or alters his mind, or has not power sufficient to accomplish it. But he will never forget any of his infinitely wise and benevolent purposes: he is not a being that forgets. Do you say he will alter his mind? If he should alter his mind he must do it for some reason, or for no reason. He will not do it without any reason, for he is not capricious. What reason can he have? Not any new information which he had not when he formed the purpose; for he has always been infinite in knowledge: he never acquires any new information. It is certain, therefore, that he will never alter his mind. Does he want the power of accomplishing any of his infinitely wise purposes? No: he is infinite in his power. He will, therefore, certainly accomplish the design he had in making that grain of sand. And he will keep his eye upon it, and cause it to be, in every instant of time, just where he always intended it should be; and he will do all that with it which he always intended to do. And so, of every thing he has created, whether great or small.

F. T. May not all things take place according to the original design of the Creator, by the mere force of the laws of nature, without any particular providence? You know a clock will go, after it passes out of the hands of its maker, and even after its maker is dead. Why not so with this world?

Th. That is, why may not the Creator of this world be dead, and yet all things go on according to his original intention, by the mere force of the laws of nature? I might think so indeed, if I thought the laws of nature could be any thing besides the established mode of the Divine operation. To suppose they are any thing else, would be indeed, to give up the doctrine of providence, and with it, a good part of the evidence that the Creator is now in existence; which I am not inclined to do.

F. T. Why not give it up, then, if you have no proof of its existence?

Th. I have proof which satisfies my mind, both of the present existence of the Creator, and of his universal and particular providence. Every event I see take place, is evidence to me of both.

F. T. What evidence does it furnish? I see none. I refer every thing to nature.

Th. Then you ascribe to nature, the attributes and works of God. But nature is not the name of any being; much less, of that great, and wise, and powerful, and good Being, who is

the Creator, and Preserver, and Governor of the universe. His name is God. But I will answer your question. Nothing begins to exist without a cause, which produces it. Suppose a particular act of choice of any creature. It begins to exist, and must be produced by some cause. What is the cause? Does the creature cause his own act of choice? How does he cause it? If he causes it, he causes it voluntarily or involuntarily. Does he cause it involuntarily? No; intelligent creatures never cause any thing involuntarily. Involuntary motions are not properly their *acts*. If that creature causes his own act of choice, he causes it voluntarily; that is, by choosing its existence. But if he causes it by choosing its existence, that makes two acts of choice, by one of which he causes the other. What, then, caused the first? Did he cause that, by another before the first? To suppose that a creature causes his own acts of choice, drives us into the absurdity of supposing him to perform one act before his first act. And if we suppose any other creature to cause them, we shall be driven into the same absurdity. But they are caused by some being; and there are no beings but creatures and their Creator. It is the Creator then, who causes all the actions of intelligent creatures. And in the same manner it may be proved, that he causes all events in the natural world; which proves his universal providence, and, of course, his present existence also.

F. T. Why may we not say a man causes his own act of choice, without supposing him to *do* any thing to cause it?

Th. That which *does* nothing to produce an effect, does not produce that effect. It would be a perversion of language, to call that a *cause* of an effect, which does nothing to produce it. But come, brother, we are losing time to talk with this man. He is an enemy to our Lord, and would beguile us of all that consolation which we derive from the consideration of living under his infinitely wise government. Let us be going.

So they left the man, and went on their way, conversing together as follows:

Ard. Why did you not prove the doctrine of providence to this man, by citing passages from the King's book? That kind of proof would be more satisfactory to me. I do not so well understand metaphysics; and you know there is a great prejudice against all metaphysical reasoning in matters of religion.

Th. This man would only make a mock of proof from the King's book; for he denies the authority of that book, and seems even to question the existence of the King himself. He professes to follow reason; and, therefore, the best way to silence him, is to show that reason is as much against him as

the King's book itself. When men bring metaphysical objections against the truths contained in that book, and do not feel the force of those proofs which that book furnishes, it becomes necessary to abandon the contest, and suffer them to triumph ; or else, to meet them on their own ground, and vanquish them with their own weapons. The most plausible objections which the enemies of truth bring forward against the doctrines contained in the King's book, are of a metaphysical nature ; and if we decline meeting these objections with a metaphysical answer, they will be likely to think them unanswerable. But when we show them that their objections can be answered in their own way, as well as by the King's book, and that those truths can be demonstrated by reason, as well as supported by divine authority ; they have usually no resort left, but to turn about and raise an outcry against metaphysics. It was the remark of one who understood something of human nature, that "no man is greatly against metaphysics, till he finds that metaphysics are against him." And, indeed, what are we made rational creatures for, if we are never to use our reason ? The great error respecting the use of reason, consists in setting up the authority of reason above that of the King's book, and making our metaphysics give laws to revelation : as all those do, who reject the plain, obvious dictates of the King's book, because they cannot reconcile them to their own views of what is proper. We are to use our reason in ascertaining what is the plain, obvious import of the language contained in that book, and in discovering how that is confirmed by the essential perfections of the Creator, as discovered by his works ; and not in attempting to dictate what that book ought, and what it ought not to teach, as many do. And having ascertained what it does teach, we are to submit implicitly to its authority, whether we can remove all difficulties by our reason or not.

By this time they had arrived at the ascent cast up in the way, where Christian saw Faithful before him ; and from this they discovered their old fellow-travellers, Feel-well, Love-self, and No-law, but a little before them, with whom they soon came up. And having inquired after each other's welfare, they asked also how each party had got along through the valley of the Shadow of Death ; and when Thoughtful and Ardent had told how they had fared, the others replied as follows :

F. W. We got though the valley without any trouble at all. And I cannot but wonder that others should think it such a frightful place.

L. S. I was all the way looking out for the terrible things

which others have described; but this was all the trouble I had, for I saw none of them.

N. L. I had no such trouble; for my faith never fails me in any circumstances.

F. W. Aye; there is nothing like strong faith to overcome every impediment.

Th. But it appears that you had none to overcome; and so had no opportunity to try your faith.

Ard. Our Lord and King sometimes restrains the fiends of the pit, and sometimes lets them loose, as he sees best; so that the passage through this valley is very different to different persons.

L. S. Yes; and I take it to be an indication of his peculiar affection for us, that he restrained them while we were passing through.

F. W. I take it as an evidence that we have more religion than others. The fiends of the pit knew they could make no impression upon us, and so kept their distance.

Th. I should think it unsafe to draw any such conclusion. For if the fiends of the pit knew any to be self-deceived, they would like to help keep up the deception; and so would give them no trouble.

Ard. Where did you lodge last night?

F. W. At the house of Mr. Any-thing. He is a very agreeable man, and a great lover of pilgrims. His conversation was very edifying to me, and all his words went to my heart.

L. S. It was very edifying to me too. He agreed with me in every thing.

N. L. He agreed with me too, when I talked with him alone.

Ard. We saw him a few minutes this morning; and he professed to agree with us. I conclude that is his practice. He tries to please all, by appearing to fall in with their opinions.

Th. Yes; he agreed with each of you, separately, and talked in favor of the opinions of him he was talking with. And so he always does. He is constant in nothing but in his supreme attachment to himself.

F. W. You are too uncharitable, brother. I have seen it in you, every time we have met. You seem to think everybody is wrong, but such as agree with you in every thing. You condemn selfishness in others; but what can be more selfish, than to wish to bring every one to *your* standard?

Th. If my attachment to my principles is merely because they are *mine*, I confess it is selfish and wrong. And if my wish to have others think as I do, is merely to strengthen my party, it ought to be condemned and abhorred. But is it not

possible that real *charity* for others may make me wish them to embrace my principles?

F. W. I am willing to think charitably of you; and so I am willing to admit that your motives may be good. But, really, it does not appear much like charity, to be so forward to condemn others.

Th. *Charity* is good will. If I wish well to another, and see him in a mistake about himself, of great importance, and one that endangers his soul, I shall wish to have him undeceived, and set right. I do believe that all selfish religion is false religion; and if a man trusts in it, and has no better, I believe he is in a fundamental and fatal error. Now, if I see one trusting in such an error, and venturing his soul upon it, as I fear many do, I think *charity*, that is, good will, would require me to try to undeceive him, and bring him to renounce his error and embrace the truth, that he may be saved. On the contrary, it would show a want of charity in me towards my neighbor, if I should let him go on in a fatal error; and, instead of trying to undeceive him, should encourage him in it, by treating him as if I supposed he was safe enough already.

F. W. You have a strange notion of charity. I always thought it to be a good opinion of others; or a disposition to think well of them, and to treat them as Christians, if they professed to be so. Where did you get your strange notion of it?

Th. From the King's book. The word which is translated *charity*, is the same that is translated *love*; and that makes me think they are both one.

F. W. Oh yes; they are both one. Love is the substance of all religion. And it is my love to my neighbor that prompts me to think well of him, and to be willing he should have his own way in religious matters, as well as I mine.

Th. Indeed! Do you think, then, that all religions are equally right, and equally safe?

F. W. No; I think my own is the best and safest.

Th. Then you are inconsistent with yourself. If you love your neighbor, you must wish to see him taking the best way to secure his eternal interests. And just as much as you think one way is safer than another, and really wish him well, you must wish to see him taking that way. And if you think your way is the best and safest, and wish your neighbor well, you must wish him to take your way. I think disinterested religion is the only religion that will bear the trial of the great day; and therefore, *charity*, or love to my neighbor, makes me wish him to renounce every other and embrace that.

F. W. I have none of that disinterested religion, and I wish for none of it. My religion makes me happy; and by that I know it is right.

Th. How do you know your religion is right, from its making you happy?

F. W. The black tyrant cannot give me any happiness, for he has none himself. Men cannot give me any, for they have none to spare. The Celestial King only can give it to me; and he has done it; and I know I am right, because I feel happy. Glory to the King!

Th. If your own safety is your great object, and your happiness all arises from a belief that you are safe, I see not why the great deceiver or his earthly children could not make you happy, by telling you that you are safe, provided you believe them, even though it should be a lie that you believe; as I fear it is.

F. W. How is it that I can think favorably of you, and embrace you as a brother pilgrim, while you cannot think so favorably of me?

Th. If you are right, I am safe: because I have some of your kind of religion as well as you. I have some selfish affections on religious subjects, and some animal feelings, as well as you; and I have some happy feelings too. But if my principles are right, you are not safe. For if disinterested religion is necessary, and you have none of it, you are lost. It is consistent, therefore, for you to think favorably of me, while it is not consistent for me to think favorably of you, if your religion is what you say it is. You approve of that in me, which I condemn, both in myself and you. And that which I approve, and which I believe will alone stand the test of the great day, you entirely disavow and condemn. Your selfishness leads you to have some fellowship for me, but charity itself forbids that I should have any fellowship for you, or for any kind of selfish religion, wherever it may be found.

CHAPTER XVIII.

Love-self. I do not like Brother Thoughtful's notions respecting *charity* at all; and I am persuaded very few pilgrims do. They are too bigoted for this enlightened and liberal age.

No-law. I dislike them for another reason too. If I understand his scheme, he would have it, that we are still under

obligation to keep the moral law, and bound to love God with all our hearts, and our neighbor as ourselves; just as Adam was before he fell.

Th. Certainly. The command is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." I suppose we are bound to keep this command.

N. L. Not at all. Such commands are only given to teach us our impotence, and lead us to appropriate to ourselves by faith the finished righteousness of the Prince Immanuel. His obedience was perfect; and when it becomes ours by faith, we are perfect as our Father in heaven. In ourselves we are nothing but sin; but in him we are nothing but righteousness. He "has taken all our sins, and given us all his righteousness."

Th. If your scheme is true, I see no need of a believer's exercising repentance for any act of sin into which he may fall.

N. L. No. One of my favorite authors says: "It would be a dishonor done to Christ, tarnishing the glory of *his finished work*, if a believer were ever to be sorry for his sin, or to bow down his head like a bulrush after the commission of it."

Th. Do you think the commission of sin can interrupt the believer's peace of mind, or his communion with God?

N. L. No. The same author says, "Sin can never disqualify him for any one mercy or blessing which God has promised him in his Son Jesus Christ, nor can ever for one moment break his peace with God, which is his from eternity through the everlasting mediation of Christ; his, whatever sin he may commit, even robbery and murder." "Sin can do the children of God no harm, holiness no good."

Th. Your language shocks me. I did not expect any one would talk so, who professed any attachment to the blessed Redeemer.

N. L. You do not understand my scheme. It is more honorable to him than yours, or any other scheme of which good works are a part. I exalt his grace; but you depreciate it, by mixing your good works.

Th. I should rather think it would be dishonoring him in the highest degree to call myself a disciple of his, and yet live in the open and allowed violation of his commandments.

N. L. You not only depreciate the grace of God, but his justice too. For it would be as unjust to exact obedience of believers after their surety had rendered it for them, as to exact punishment of them after their surety had suffered that for them. One of my favorite authors says, "While the Mediator was in the world, he rendered a perfect active obedience to the moral law, as the expanded covenant of works, in the room

and stead of all those persons whom the Father gave him to be redeemed; and this righteousness is reckoned to all believers for their justification and adoption by the Father, as the legal, perfect, and meritorious cause of the same." He says also, "The Father justifies every one of the elect in the moment in which he is so united to Christ as to believe in him, in consequence of the perfect vicarious righteousness of Christ, which is imputed to the believer, because by the mystical union it has actually become his righteousness, according to covenant." Also, "None can be pronounced by the judicial sentence of God to be just, but those that are perfectly just; and righteousness can be reckoned or imputed to none but to those that possess it." He also says, "While the Mediator was in our world, he endured in his sufferings even unto death, the penalty of the violated law, in the place of all who were given to him by the Father to be redeemed; so that all the sins of believers, past, present, and to come, were legally punished in him, to the full satisfaction of divine justice." Another favorite author asks, "Can they, for whom this satisfaction has been made, be punished for the same sins, for which justice is declared to be satisfied? How can the same crimes be punished twice over in a just government?" And another affirms, "The justice of God renders their salvation absolutely certain; because it would be incompatible with the first principles of equity to punish in their own persons those for whose sins Christ has made ample satisfaction." In view of what these learned doctors say, I infer that neither sufferings nor obedience can be justly exacted of us believers, both having been rendered for us, to the full satisfaction of justice, by our great Surety.

Th. It seems to me that this whole scheme is contrary to Scripture, reason, and common sense; and destructive of all true piety and morality. Religion consists in conformity to God, in heart and in life.

N. L. No. Religion consists in faith. You talk like a legalist, and you oppose salvation by grace, as I told you once before.

Th. I consider your faith as no better than your works. It consists in believing that "Christ has taken all your sins, and given you all his righteousness," which is not true with respect to any; and if it were, you have no evidence that it is with respect to yourself.

N. L. Not true with respect to any! Do you think those learned doctors, to whom I have referred, have taught what is not true? You must not accuse such great men of teaching unsound doctrine.

Th. They may have believed what they taught ; but if they did, that does not make it true. I learn from the divine oracles to call no man master on earth ; but to try every thing by "the law and the testimony : If they speak not according to this word, it is because there is no light in them."

N. L. I will cite another learned doctor, in confirmation of what I have said already. He observes, "Our sins so became Christ's that he stood the sinner in our stead, and we discharged. It is the iniquity itself that the Lord laid upon Christ ; I mean, it is the fault of the transgression itself. To speak more plainly, hast thou been an idolater, a blasphemer, a murderer, a thief, a liar, or a drunkard ? If thou hast part in the Lord, all these transgressions of thine become actually the transgressions of Christ. Nor are we so completely sinful, but Christ being made sin was as completely sinful as we." What do you say to this ?

Th. I say I abhor such perversions of Scripture, and that whole scheme which leads to them.

N. L. Take heed, then, lest seeking to be justified by the law, you prove that you have no interest in the Redeemer, and fall under the curse.

Th. I thank you for your admonition. I am sensible that I need to take heed lest I be deceived by myself or others. But it is your system, and not mine, which makes justification to be by the law.

N. L. How does that appear ?

Th. You hold that Christ both obeyed the law for us, and suffered its penalty for us, and so satisfied all its demands upon us ; and if so I conclude the law itself must grant our discharge. And agreeably to this, one of the authors you cited says, "This righteousness [of Christ] is reckoned to all believers for their justification, as the *legal* cause of the same." He also says, "None can be pronounced by the judicial sentence of God to be just, but those that are perfectly just." And he says this of believers, to show how they are justified. His plain meaning is, that believers are, in the act of justification, pronounced perfectly just ; and he thinks they are so. But those who are perfectly just, are justified by the law. When a perfectly just man is brought to trial, the law justifies him, and sets him at liberty. And when a man who has committed a crime has paid the fine which the law imposes, or has been imprisoned as long as the law requires, and is then discharged, his discharge is by the law, and not by grace or pardon. He would be treated unjustly if he were detained longer. He claims his discharge as a matter of right ; he does not ask it as a favor. And accordingly, another of your same favorite

authors speaks of its being right to "challenge an acquittance at the hand of God," and says, "He, who as the Judge of heaven and earth must always do right, is said to justify the ungodly—and that out of justice." Again, "God, as he is a just God, cannot condemn the believer, since Christ has satisfied for his sins." Now, it is plain, that if God cannot justly condemn, if he cannot justly punish, then he only does bare justice when he discharges; he exercises no grace in the matter.

N. L. But there was grace in providing a Surety to make satisfaction for us.

Th. Yes. And it is a part of my system, as well as of yours, that the gift of a Saviour was an act of grace. But while that is all the grace your system acknowledges, mine makes every step of our salvation an act of grace. It was an act of grace to provide a Saviour; it is an act of grace to grant us a season of probation; it is an act of grace to change our hearts; it is an act of grace to pardon our sins; it is an act of grace to bear with us from day to day while committing new sins; and it will be an act of grace to receive us to heaven, where we shall be monuments of grace forever. But if your system is true, there is no grace but in the gift of a Saviour. For if Christ "has taken all our sins, and given us all his righteousness," we are no longer subjects of grace, any more than the angels in heaven. Your system, therefore, instead of exalting and magnifying the grace of the Gospel, takes away a great part of it, and it makes the act of justification to be by the law, a proper *legal* act, and not an act of grace.

N. L. How does your system make every step of the sinner's salvation an act of grace? I see not how it can be, but only as each step is a consequence of the gracious gift of a Saviour. And if that would make it an act of grace, my system would do it.

Th. Justice requires that each individual should be treated according to his deserts. Sin deserves punishment; righteousness deserves no punishment. If all our sins are given to Christ, and all his righteousness is given to us, we no longer deserve punishment. Grace is favor to the ill deserving. If all our sins are taken away, we have none left for which we can deserve any punishment; and therefore we cannot be subjects of grace. No favor shown to the angels in heaven can be an act of grace, because they deserve no punishment. It is only where justice requires punishment that grace can be exercised. I take these to be acknowledged principles, are they not?

N. L. I am not inclined to dispute them now. Go on.

Th. My scheme is, that the moral law is the only rule of right, to which all intelligent beings are bound to conform, because it is right; and that this obligation cannot be fulfilled by any one for another, because the requirement is, "*thou* shalt love;" not *thou* or some other in thy room. Men have broken this law, and exposed themselves to its curse. Every sin deserves the Divine disapprobation now, and will forever, since no length of duration can change its nature. The punishment threatened to sinners is a proper token of that disapprobation. The penalty of the law, therefore, is endless punishment. This we all deserve for our sins, and must always deserve, whether it is inflicted or not, since it will always remain true that we have sinned. This punishment must be inflicted, unless some other way can be found out, by which the Divine disapprobation of sin can be as fully and as clearly expressed as it would be in the infliction of the punishment, in which case only it will be consistent for that punishment to be dispensed with by forgiveness. Such a way has been found out. God has provided a Saviour for those who deserve to perish forever. This was an act of grace. The Lord Jesus Christ made an atonement for sin by the shedding of his blood on the cross. His active obedience was rendered for himself, and could not in the nature of the thing be rendered for any but himself. He was as much bound to do right, as any other being can be. And it was necessary that he should be perfectly obedient for himself, in order to be qualified to make atonement by his blood, for otherwise he could not have been "a lamb without blemish." In suffering death, he did not suffer the penalty of the law, which is eternal punishment; but he suffered enough, considering the dignity of his person, to make as clear an expression of God's feelings towards sin, as would have been made by the infliction of that penalty upon sinners. The demands of the law upon us remain in their full force, not at all weakened, but rather made stronger by the death of Christ, that event having laid us under additional obligations. Its demand of punishment, however, though still perfectly just, can now be consistently remitted, in the case of those who consent unto the law, and perform the conditions of repentance and faith: because the ends to be answered by their punishment are secured in another way. In consequence of the death of Christ, the offer of pardon is freely made to all without discrimination, and is an act of grace, because all deserve to be cast off without any such offer. A period of probation is allowed, in which men have opportunity to consider their ways, and secure the offered mercy, by a compliance with the prescribed

conditions. This is an act of grace, because all deserve instant destruction. All, however, with one consent, reject the offer, and would continue to reject it were nothing more done for them. But God sends his Holy Spirit, to make some willing in the day of his power, by changing their hearts. This is an act of grace, because the gift of the Holy Spirit is a favor which none deserve. When they are made willing, and become holy in the temper of their minds, that does not alter the fact that they have sinned before, and therefore does not take away their desert of punishment for their past sins. It is an act of grace, therefore, to exempt them from that punishment, by granting them remission of sins. And as those who are regenerated continue to be guilty of their old sins, though the punishment of them is remitted, and also to commit new sins, from day to day, it is an act of grace to spare them from day to day, under their increasing ill desert. And as in the great day it will still be true that they have sinned, it will be true then that they deserve punishment, and therefore it will be an act of grace then to acquit them from it in the presence of the assembled universe. And as it will continue to be true forever that they have committed the sins they have, it will continue to be true forever that they deserve to be punished for them; and therefore, while they reign forever in heaven, they will be everlasting monuments of grace, rich, free, distinguishing, and sovereign grace. And the most eminent saints on earth, on account of the continuance of their ill desert for past sins, and their increasing ill desert for their daily new sins, feel bound, and feel disposed, to humble themselves before God, and lie very low before him, to acknowledge themselves sinners, exceedingly vile, and to ask every favor at his hand as a free gift to the ill deserving. The language of the Scripture saints is highly expressive of such feelings; and such are the feelings of all on earth who resemble them.

N. L. You speak of believers becoming *holy*, as if you supposed they were to be holy *in themselves*. Here is the lurking legality of your scheme, which, though you talk so much about grace, leads you to mix your own works with the righteousness of Christ, as though his finished work needed helping out with some additions of ours.

Ard. Are not believers spoken of in the Scriptures as being "partakers of the Divine nature," and "partakers of his holiness?" And is it not plainly declared, that "without holiness no man shall see the Lord?"

N. L. Yes. But one of the learned Doctors before referred to, informs us that in the last-mentioned passage, and I should think also in the others, *holiness* means separation to God, and

not any quality, or grace, or habit of mind ;” or else it means “the holiness of Christ *imputed* to us, and so made ours in a judicial or legal respect.” Believers are “chosen in Christ, to be holy *in him*, even *in him* ; but not so as to be holy *in themselves*.”

Th. If they are not holy in themselves, they are in themselves unholy and impure, and are not prepared for a holy heaven, where no unclean thing shall enter. None but “the pure in heart shall see God.” I am aware that the word *holiness* sometimes means separation to God, as when applied to places, buildings, vessels, and the like, under the old dispensation. But this is not its only meaning. The holiness of God is not of this kind. It is an exercise of his heart. And when believers are said to be “partakers of his holiness,” it means that they are holy in the same sense, with the same kind of holiness that he is. They have holy exercises of heart. They are of the same temper of mind that he is ; so that they have “fellowship with the Father and with the Son.” Without such holiness of heart, which is his own exercise, there is no communion, no oneness of feeling between the believer and the Father. Heaven itself would be no heaven to the man who does not feel as God feels. And this is a sufficient reason, if there were no other, why it is true that “without holiness no man shall see the Lord.” If all the holiness in the universe were *imputed* to him, it would do nothing towards qualifying him to enjoy heaven, till the temper of his heart was made to accord with the temper of heaven. If you have not the same mind that was in Christ, if you have not his Spirit abiding in you, and renewing you after his moral image, nothing is more certain than that you are none of his. It is absurd to suppose any to be his *disciples* who never do what he commands. But his commands require perfect conformity to the moral law. “Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself. Be ye, therefore, perfect, even as your Father which is in heaven is perfect. As he which hath called you is holy, so be ye holy in all manner of conversation.” The promises to change the heart are promises to produce a conformity to the moral law. “A new heart, also, will I give you, and a new spirit will I put within you ; and I will *take away* the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and *cause you to walk in my statutes*, and ye shall keep my judgments, and *do them*.” It is a plain and decisive declaration, “Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love.” But it is also declared, “He that loveth another hath fulfilled the

law; for love is the fulfilling of the law." And it is written, "He that *doeth righteousness* is righteous, even as He is righteous. He that committeth sin is of the devil. If ye know that He is righteous, ye know that every one that *doeth righteousness* is born of Him. Hereby we do know that we know Him, if we keep his commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."

CHAPTER XIX.

Love-self. It seems to me that brother Thoughtful's notions of Christian character condemn every body. He would allow none to be Christians but such as exercise that love which is the fulfilling of the law. But, it is written, "there is not a just man upon earth, that doeth good and sinneth not."

Thoughtful. It would be of no use for us to attempt to justify those whom the great Judge condemns. And he certainly condemns all those who are destitute of holiness. Holiness is conformity to the moral law, which is the only rule of right and wrong. No man has any more holiness, than he has of conformity to the moral law.

L. S. But what I mean is, that your scheme seems to require perfection, and to condemn all who are not perfect; and since the best of men are imperfect, it condemns the best of men as well as the worst.

Th. Uninterrupted conformity to the moral law is required of all men as a duty; but this is not made the condition of pardon and salvation. If it were, there would be no hope for any. But, if a man is *never* conformed to that law, he *never* does any thing right, he never has the same mind that was in Christ, he never delights in the law of God after the inward man, he never walks after the Spirit, he *always* walks after the flesh, and shall die. If he never exercises that love which is the fulfilling of the law, he never possesses the temper of one that is "born of God, and knoweth God." If he never "doeth righteousness," but always "committeth sin," he is not a child of God, but is a child of the devil. Good men are those who are sometimes conformed to the moral law, who perform some right actions, who sometimes have the same mind that was in Christ, and sometimes delight in the law of God after the inward man. But

the best of men in this world are imperfect, as they are not always conformed to the moral law, and their right actions are intermingled with such as are wrong.

L. S. Your scheme would still condemn me ; for I do not think so highly of myself as to suppose I was ever conformed to the law for a single moment, or that I ever, for the smallest space of time, observed it with my whole heart. My only hope is, that my poor attempts will be accepted for the Prince Immanuel's sake : and that my imperfections will be covered up with the robe of his perfect righteousness, so that the great Judge will see no spot in me. And this, I think, puts the highest honor upon him, as the sole author of my salvation.

Th. Can you expect that *sin* will be accepted by a holy Being ? And do you think you put honor upon the Prince Immanuel, by hoping *sin* will be accepted for his sake ? What is this, but to make him the minister of *sin* ? If your "poor attempts," as you call them, do not any of them come up to the law, they do altogether fall short of it. And if they altogether fall short of it, they are altogether *sin*. And it must be a vain hope, to suppose that any thing can hide your sins from the omniscient Judge, who has said he will "bring every work into judgment, whether it be good, or whether it be evil." The Prince Immanuel is indeed the sole author of our salvation. But it appears to me most honorable to him to suppose he accomplishes it by saving us *from* our sins, and not *in* them ; and that, instead of covering up our sins, so that the eye of Omniscience cannot see them, though we continue in them, he will, by his Holy Spirit, bring us to repent of our sins and forsake them, and by his blood, procure our pardon ; and that he will carry on the work by causing us "to walk in his statutes," and to "keep his judgments and *do* them," till "by patient continuance in *well doing*," we are fitted for "glory, and honor, and immortality."

L. S. If you believe your own scheme, you probably think you do, sometimes, observe the moral law with your whole heart, and perform some actions which in themselves are right in the sight of God. But my scheme does not lead me to think so highly of myself. And let me give you the caution which is given by an apostle to every man, "not to think of himself more highly than he ought to think."

Th. The caution is not unnecessary for me, and I desire to observe it, in its full extent, and what is added also, "but to think soberly, according as God hath dealt to every man the measure of faith." And it seems to me, that if the caution is necessary on my system, which teaches that God will accept of nothing but what comes up to his law, but abhors every

thing which falls short of it, it is more necessary on your system, which teaches that he will accept of many things which altogether fall short of his law, and will cover up all that he does not accept. If I think soberly, according to the measure of the grace which is given to me, and do not suppose that to be right in the sight of God which is really an abomination to him; if I form a just estimate of my own character, and view all my actions as God views them, and feel accordingly, I conclude I shall not transgress the Apostle's precept. The angels in heaven and the spirits of the just made perfect, doubtless think that the exercises of their hearts are such as come up to the moral law; and yet, they are not chargeable with thinking more highly of themselves than they ought. A saint of old could say with truth, "With my whole heart have I sought thee;—give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart;—I entreated thy favor with my whole heart; I cried with my whole heart;—I will keep thy precepts with my whole heart;—I will praise thee with my whole heart." And that he did not think too highly of himself in this, appears from the testimony of the great Searcher of hearts, who says of him, "My servant David, who kept my commandments, and who followed me with all his heart, to do that which was right in my eyes." If we do not serve God with the whole heart, we do not serve him at all. When one inquired whether he might be baptized, it was answered, "if thou believest with all thy heart, thou mayest." This implies, that if he did not believe with all his heart, he would have no right; the not doing it with all his heart, would be the same as not doing it at all, but only making a hypocritical pretence, according to that divine declaration, "Judah hath not turned unto me with her whole heart, but feignedly." The heart cannot be divided, and a part given to one object and a part to the contrary, at the same moment. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." This must mean, no man can serve two masters, *at the same time*; for it is plain that he can at different times, one after the other. No man is ever conscious of both loving and hating the same object, at the same time, and in the same sense. The heart may be very quick in its changes from one object to its contrary; but in the same instant of time it is wholly on one side or the other. It is written, "He that is not with me is against me." It is also written, "The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be

full of darkness." Nothing is here said about its being partly light and partly darkness ; but it is represented as being full of one, or full of the other. It is also written, "If we love one another, God dwelleth in us, and his love is perfected in us." Also, "A good man, out of the good treasure of his heart, bringeth forth that which is good ; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil : for of the abundance of the heart his mouth speaketh." If a man's heart is good, he is a good man ; but if his heart is evil, he is an evil man ; and not partly one and partly the other, at the same instant. When a man is renewed, the heart of stone is represented as *taken away*, and a new heart given, which could not be the case, if the heart of stone remained, and a new principle were only implanted in some part of it. The practical error, against which we need to be cautioned, I conclude to be, that of supposing those actions to be right, and acceptable with God, which are really not right, because they do not come up to the moral law. If we felt our obligations to condemn ourselves, and to abhor ourselves, for every thing in us which does not come up to the moral law, and judged impartially of ourselves, according to that rule, we should doubtless find occasion to humble ourselves before God for very many of those things for which we now think highly of ourselves and are highly thought of by others. And instead of flattering ourselves that they will be accepted for the Prince Immanuel's sake, we should expect they would be condemned and abhorred by all holy beings, and should loathe and abhor ourselves on account of them, and repent in dust and ashes.

L. S. Why is not your scheme the same as brother Feelwell's doctrine of perfection ? He thinks that many attain to perfection, and live for days, and months, and even years, without committing any sin. And I see not why you do not embrace the same opinion.

Th. I do not suppose that any live for days, and months, and years, without committing any sin. I would not venture to affirm that any mere man ever lived an hour or a minute in the uninterrupted exercise of holy affection. Every man, that has attended to the operations of his own mind, must be conscious that his thoughts follow each other with amazing rapidity ; and doubtless our affections are as rapid in their succession, and as changeable in their nature, as our thoughts are. But I conclude there are other points of difference between the views which I have exhibited and his doctrine of perfection.

F. W. Yes ; for you would have it that we are under obligation to keep the moral law, and to be as perfect as Adam was before he fell, which I do not believe at all.

Th. What, then, is your standard of perfection, if it is not the moral law, the law under which Adam was in the garden, and under which the angels are in heaven?

F. W. It is the law of faith.

Th. Does your law of faith require less than was required of Adam before he fell, less than is required of the angels in heaven?

F. W. Yes. The author whom I most highly esteem, discoursing on this subject, says, "The Adamic law is in substance the same with the angelic law, being common to angels and men. It required that man should use to the glory of God, all the powers with which he was created. Consequently, this law, proportioned to his original powers, required that he should always think, always speak, and always act precisely right, in every point whatever. He was well able to do so. And God could not but require the service he was able to pay. But Adam fell; and his incorruptible body became corruptible: and ever since it is a clog to the soul, and hinders its operations. Consequently no man is able to perform the service which the Adamic law requires. And no man is obliged to perform it; God does not require it of any man. For Christ is the end of the Adamic as well as the Mosaic law."

Th. Do you mean to include the *moral law*, when you speak of the Mosaic law?

F. W. Yes. To use the words of my author again, by "the Mosaic law," I mean, "the whole Mosaic dispensation; which St. Paul continually speaks of as one, though containing three parts, the political, *moral*, and ceremonial. By his death Christ put an end to both" the Adamic and the Mosaic law: "He hath abolished both the one and the other, with regard to man; and the obligation to observe either the one or the other is vanished away. Nor is any man living bound to observe the Adamic more than the Mosaic law. In the room of this, Christ hath established another, namely, the law of faith. Not every one that doeth, but every one that believeth, now receiveth righteousness in the full sense of the word, that is, he is justified, sanctified, and glorified. We are dead to the law by the body of Christ given for us; to the Adamic as well as Mosaic law. We are wholly freed therefrom by his death; that law expiring with him."

N. L. Let me interrupt you, to express my approbation. "Not every one that *doeth*, but every one that *believeth*, now *receiveth* righteousness, in the full sense of the word." That is just as I believe. We never *do* any righteousness; we only *receive* by faith, the finished righteousness that is wrought out for us. And we are not required to *do* any. "By the body

of Christ we are dead to the Adamic as well as the Mosaic law; we are wholly freed therefrom by his death, that law expiring with him." I agree to that, most cordially; and am happy to find that we are so well united in this fundamental article of our religion.

Th. How then are we, as the apostle says, "not without law to God, but under the law to Christ?"

F. W. My author answers that very question. These are his words: "We are without *that* law. But it does not follow that we are without any law. For God has established another law in its place, even the law of faith."

Th. Here, then, is a fundamental and essential difference between your system and mine. I suppose the moral law to be the eternal and immutable rule of right, to which God himself is conformed in all his ways, and to which the holy angels are conformed in all they do. To this law Adam was entirely conformed while in a state of innocence. And after he fell, he was no less bound to be conformed to it than before, his sin not diminishing his obligations. And to the same law all men are bound to conform, all the time. And they are well able to do it; for it requires no more than the constant right employment of all the powers they have, be they more or less. If the powers of men are diminished by the fall, that does not lessen their ability to keep the law; for he that has the least ability can do what he can, as well as he that has the greatest; and the law requires no more than all the heart, and all the soul, and all the strength, and all the mind. But you suppose this law to be set aside by the Gospel, contrary to the express declaration of the apostle, "Do we then make void the law through faith? God forbid: yea, we establish the law." And you suppose another law has been substituted in its place, which you call the law of faith. What do you suppose your new law requires?

F. W. It requires love. My author says, "The whole law under which we now are, is fulfilled by love. Faith working or animated by love, is all that God now requires of man. He has substituted love in the room of angelic perfection. The foundation is faith, purifying the heart: the end love, preserving a good conscience."

Th. How does faith work by love?

F. W. God by his Holy Spirit reveals his love to me, and shows me that he has taken away my sins, saying to me, "thou art an heir of God, a joint heir with Christ." This direct witness of the Spirit I believe, which is faith. This fills my soul with joy, and makes me love him because he first loved me.

N. L. Here too I cannot withhold my approbation. This is my experience exactly.

L. S. And it is mine too, in the substance of it. But let us not interrupt. I wish to hear a full account of brother Feelwell's doctrine of perfection.

Th. Were I disposed to argue upon the points now stated, I should endeavor to show, that your statements are all wrong; that your notion of a direct witness of the Spirit is a delusion; and that believing that your sins are forgiven before you love God, is believing a lie; that justifying faith is not a belief that your sins are forgiven, but a cordial acquiescence in the Gospel method of salvation; and that all the love which springs merely from God's supposed love to you, is selfish and wicked. But it is my present wish to obtain your views on the subject of perfection. Having cast away the moral law as the rule of right, and substituted a new law requiring less, you suppose, of course, that some live up to all that is required by *that* law, do you not?

F. W. No. My author says again, "Christian perfection is pure love, filling the heart and governing all the words and actions." But, "A man may be filled with pure love, and still be liable to *mistake*. A mistake in opinion may occasion a mistake in practice. Every such mistake is a transgression of the perfect law. Therefore, every such mistake, were it not for the blood of the atonement, would expose to eternal damnation. The best of men still need Christ in his priestly office, to atone for their omissions, their short comings, their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul; 'He that loveth another hath fulfilled the law; for love is the fulfilling of the law.' Now, mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love, nor therefore in the Scripture sense *sin*. Not only sin properly so called, that is, a voluntary transgression of a known law, but sin improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions;"—but "such transgressions," I do not call "*sins*." "These souls dwell in a shattered body, and are so pressed down thereby, that they cannot always exert themselves as they would, by thinking, speaking, and acting *precisely right*. For want of better bodily organs, they must, at times, think, speak, or act wrong; not indeed through a defect of *love*, but

through a defect of knowledge. And while this is the case, notwithstanding that defect, and its consequences, they fulfil the law of love."

Th. I am not able to see why your statement is not self-contradictory. You say, "they fulfil the law of love," and yet speak of such "omissions, short comings, defects of various kinds, deviations from the perfect law, and even transgressions of it," as "need the atoning blood," and without it, "would expose to eternal damnation."

F. W. It is the statement of a man wiser than you or I; and whatever you may think of it, I am resolved to believe it is entirely right, and perfectly consistent. And I know many, who, as my author says, "are saved in this world from all sin, from all unrighteousness; they are now in such a sense perfect as not to commit sin, and to be freed from all evil desires and evil tempers. *At all times* their souls are even and calm; their hearts are steadfast and immovable. Their peace, flowing as a river, passeth all understanding. They rejoice evermore, pray without ceasing, and in every thing give thanks. Their souls are *continually* streaming up to God, in holy joy, prayer, and praise. This is a point of fact. And this is plain, sound, scriptural experience."

Th. Do you suppose that all Christians, all who are justified by faith, have attained this perfection?

F. W. No. I suppose that when a man attains it, he experiences, as my author says, another "change, immensely greater than that wrought when he was justified; when, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that which he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God."

Th. It is now evident how widely your doctrine of perfection differs from mine. I believe that all Christians in this life are both perfect and imperfect in the same sense that any are, namely, in having some holy and some unholy affections, in rapid succession; and that the term *perfect* is, in the Scriptures, applied to all Christians, being synonymous with *saints*, or sanctified ones. But you believe that some who are in a justified state are perfect Christians, or sanctified ones, and others are not. I believe that no Christian lives a single day, and perhaps not a single hour, or a single minute, in the uninterrupted exercise of holy affection; but you believe, that those you call sanctified live for months and years without committing any sin, being, "at all times," in the uninterrupted exercise of perfect love. I believe that the moral law, which

the angels keep, and under which Adam was placed in the garden, and which was communicated in the ten commands at Mount Sinai, is the only standard of perfection, the only rule of right and wrong, and that every man is bound to keep it without interruption. But you believe that law is taken away, and that no man is now under obligation to keep it ;—but that a new law, which requires less, is substituted in its room. I believe that no affections or actions are holy, but such as come up to the moral law ; and that all those affections and actions which fall short of the moral law, are sins. But you believe that your perfect ones, who live without committing any sin, are chargeable with very many “deviations” from your new and milder law, and many “transgressions” of it, which, “were it not for the blood of atonement, would expose to eternal damnation,” but which, nevertheless, are not *sins*. In these points, and others connected with them, we differ totally.

L. S. I perceive these differences plainly enough ; and though I am not prepared to give my assent to all brother Feel-well's statements, I confess they are far less repugnant to my feelings than brother Thoughtful's, to which I can never assent, because they go to destroy all my hopes.

CHAPTER XX.

No-law. Now we are upon the subject of perfection, I should like to hear brother Feel-well's arguments to prove that some Christians attain such perfection in this life, as to live without committing any sin.

Feel-well. I prove it by this, that some are called *perfect* in the Scriptures. “Noah was a just man, and perfect in his generations.” Job “was perfect and upright.” The Psalmist says, “Mark the perfect man, and behold the upright.” The apostle says, “We speak wisdom among them that are perfect.” And, “Let us, therefore, as many as be perfect, be thus minded.”

Th. So also all Christians are called *saints*, or sanctified ones, *holy*, *righteous*, and the like ; which are as strong terms as *perfect* and *upright*. Doubtless, these terms imply that those who are so called have some right affections, and perform some right actions. They have some conformity to the rule of right. But to infer from this that those right affec-

tions continue for whole days and months, and even years, without any intermixture of wrong ones, and especially that these terms are applicable only to a part of the children of God, who have been the subjects of that second experience which you have described, is to take for granted the very thing in dispute, the very thing you ought to prove. On the other hand, it is plain that the Scriptures divide mankind into two great classes, to one or the other of which all belong. They call one class sinners, and the other saints; one righteous, and the other wicked; one holy, and the other unholy. But you seem to make three classes, one of sinners, another of saints, or sanctified ones, and another of those who are justified, but not sanctified, and who must therefore be neither saints nor sinners. I still wait for proof.

F. W. We are commanded to be perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect. Walk before me, and be thou perfect. Thou shalt be perfect with the Lord thy God. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And my author says, "if the love of God fill *all the heart*, there can be no sin there."

Th. I acknowledge that we are commanded to be perfect; and so are all men. But you certainly will not say that no man is ever commanded to do any more than he actually does. This would be to say there is no sin in the world. But if you admit that any are commanded to do more than they actually do, then it still remains to be proved that there are any who actually do all that they are commanded.

F. W. Is it not written, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him?"

Th. Yes. But that declaration cuts off all from being Christians who do not keep his commandments; and so excludes your class of justified ones, who are not yet sanctified. And if it means that none are Christians who do not keep His commandments all the time, without any acts of disobedience intervening, it excludes all men whatever, according to your own statements. But if it only means, as I suppose it does, that none are Christians who do not perform some acts of holy obedience from day to day, so that they do habitually, though not uninterruptedly, walk in his statutes, then it avails nothing towards a proof that any are so perfect as to live from day to day without committing any sin. There appears no proof of that yet.

F. W. There are many promises to that effect. The Psalmist says, "He shall redeem Israel from *all* his iniquities." By

the Prophet Ezekiel, it is said, "From *all* your filthiness will I cleanse you. I will also save you from *all* your uncleannesses." It was for this purpose that the Prince Immanuel laid down his life, "that he might redeem us from *all* iniquity." He "loved the Church, and gave himself for it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Th. These promises will all be fulfilled in due time. But, in applying them to your purpose, you take several things for granted, which you are bound to prove. You should prove that they have respect to your particular class of sanctified ones, and not equally to all Christians. You should prove that they not only promise a cleansing from past iniquities, but a security against falling into any more; which security you do not believe any to have in this life. And you should prove that they are completely fulfilled in some individuals some time before death, so that they live from day to day without committing any more sin; which is the very thing in dispute.

F. W. There is a declaration to that effect, which is in the present tense. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all* sin." It now cleanseth us, and it cleanseth us from *all* sin too. And it is added also, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness."

Th. I believe too, that "*if* we walk in the light, as he is in the light," *if* we repent of our sins, and turn from them with the whole heart, *if* we confess our sins, and forsake them, we do obtain forgiveness of *all* that are past, through the blood of Christ. But, what then? Where is the promise that we shall not fall into new sins, within an hour, or within a less space of time, after our old sins are repented of, and forgiven? Where is the proof that any continue for days and months without committing any new sins? I see none.

F. W. It appears from the thanksgiving of Zacharias: "He hath raised up an horn of salvation for us,—that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, *all the days of our life.*"

Th. If this proves any thing to your purpose, it proves too much; namely, that those who are once delivered from the bondage of sin and Satan, shall never sin any more, all the days of their life; which you do not believe any more than I. They "*might*," indeed, and they *ought* to continue sinless all the days of their life; but they do not. And if this were a

promise that they should, it would be as fatal to your scheme as to mine.

F. W. There are, as my author observes, "prayers for entire sanctification, which, were there no such thing, would be a mere mockery of God." Our Lord has taught us to pray, "Deliver us from evil," which doubtless means *all evil*. He himself prayed for those who had believed on him, and for those who should believe through their word, that they all might be made perfect in one. Paul prayed for the Ephesians, that they might be "filled with all the fulness of God;" and for the Thessalonians, "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Th. If these prayers prove what you quote them for, they prove more, and a great deal more than you believe. They prove that Christians are not subjects of *any* evil in this world, natural or moral; that they suffer no pain nor sickness, nor any afflictions of any kind; that they are all perfect, all the time, being sanctified wholly, and preserved blameless in all respects, from the time they become Christians, till the coming of their Lord; which you do not believe any more than I. If every thing prayed for had been granted, all men would have been converted long ago.

F. W. But some have experienced a perfect deliverance from all sin. "If we love one another, God dwelleth in us, and his love is perfected in us. Whoso keepeth his word, in him verily is the love of God perfected. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. Every man that hath this hope in him purifieth himself, even as he is pure." When the Gentiles were converted, God made no difference between them and the Jews, "purifying their hearts by faith."

Th. All this is nothing to your purpose in the present dispute. It only proves what I believe and contend for, in opposition to both you and your companions. I believe that the moral law is the only standard of perfection, the only rule of right and wrong, and that none are Christians but those who have some right affections, some which are conformed to the moral law, and who are, so far as those right affections extend, renewed "after the image of Him that created them;" which is equally denied by you and your fellow-travellers. But the question now is, whether any live in the uninterrupted exercise of holy affection, and continue days and months, and even years, without committing any sin. How do you prove that?

F. W. I prove it by the testimony of those who are exam-

ples of it. A man sustains a good character for veracity. Now, as my author says, "I have abundant reason to believe this person will not lie. He testifies before God, 'I feel no sin, but all love: I pray, rejoice, and give thanks without ceasing: and I have as clear an inward witness that I am fully renewed, as that I am justified. At such a time I felt a change which I am not able to express. And since that time I have not felt pride, or self-will, or wrath, or unbelief, nor any thing but a fulness of love to God and to all mankind.' Now, if I have nothing to oppose to this plain testimony, I ought in reason to believe it. And I know many of this description."

Th. Your proof, then, is all reduced to the testimony of those whom you admit to be liable to mistake. And I think it would be most rational to conclude they were mistaken in this, and were led to think they lived without sin, from ignorance of the nature of sin and of their own hearts. They first make a standard of perfection different from that which God has made, and then imagine they live up to it. They appear to me to be in that state in which the young ruler was when he said of the commandments, "All these have I kept from my youth up," and in which Paul was, of which he says, "I was alive without the law once." But should the commandment come home to their consciences, in all the spirituality and extent of its precept, they would find sin revived, and would be convinced, as Paul was, that many of those things which they verily thought they ought to do, were entirely wrong, and nothing but transgressions of the law of God.

F. W. I think, with my author, that if such a man is deceived, "it is a harmless mistake, while he feels nothing but love in his heart. It is a mistake which generally argues great grace, a high degree both of holiness and happiness."

Th. I should rather think, that such a mistake is one which does not argue great grace, but great want of it. The Scripture says, "There is a generation that is pure in their own eyes, and yet is not washed from their filthiness." Their being pure in their own eyes, does not argue great grace in these persons. The Pharisee, who thanked God that he was not as other men, was in the same mistake; and it was no proof of great grace in him. Neither do I think such a mistake can be harmless. How shall a man repent of and forsake sins, of which he is not convinced? While he is alive without the law, and thinks himself perfectly free from sin, he is in the high road to perdition. He cannot be saved till he shall be convinced of his mistake, be slain by the law, and be so made alive by Christ as to be conformed in heart to the law of God,

that law which you set aside, but which the apostle says is not made void by faith, but rather established.

F. W. Why should you be opposed to Christian perfection? Why will you plead for the continuance of sin as long as you live? "Will you plead for Baal?" Let his worshippers plead for him; but, as my author says, "let not the children of God any longer fight against the image of God. Let not the members of Christ say any thing against having the whole mind that was in Christ. What pity that those who desire and design to please him, should have any other design or desire? much more that they should dread, as a fatal delusion, yea, abhor, as an abomination to God, the having this one desire and design, ruling every temper!"

Th. How uncandid and sophistical is all this! Because I do not believe that any do actually live without sin, you represent me as unwilling that they should, and as pleading for liberty to continue in sin. On the contrary, you *know* that I contend for a higher standard of perfection than you do, and insist that it is the duty of all men to be conformed to it, without interruption, and that they have no excuse, and deserve eternal damnation for every deficiency. And yet, you represent me as being opposed to perfect obedience! Is this honest? And besides, this representation can be retorted upon you, if any are so disposed. You do not believe the doctrine of the certain perseverance of every real saint in holy obedience to eternal life. And are you, therefore, unwilling to have the saints persevere? Are you opposed to their continuance in holy obedience unto the end? You believe and endeavor to prove, that some real saints do fall away and perish. Do you, therefore, plead in favor of falling away unto perdition? Do you "plead for Baal" in this?

F. W. What arguments have you against the doctrine of Christian perfection?

Th. That Christians do not, in this life, attain such perfection as to live without committing any sin, but that the best of men do commit some sins from day to day, I think is evident from express declarations of Scripture. This is one: "There is not a just man upon earth, that doeth good, and sinneth not."

F. W. On this text, one of my favorite authors, (and a learned Doctor, too,) observes, that Solomon meant that "there were none but that sinned against the Adamic law; or, he meant those *involuntary* transgressions which, under the ceremonial law, required an atonement."

Th. What if they do *sin* against the Adamic law? So I suppose. That is the same as the moral law, and is the only standard of right and wrong. In saying this, you give up the

point in dispute, and admit that they do *sin*, which is what I was attempting to prove, in opposition to your doctrine of perfection. I do not believe there is any such thing as an *involuntary* transgression; but if there is, it must be a *sin*; for it is written, "sin is the transgression of the law." And you concede that these involuntary transgressions, or *mistakes*, as you have sometimes called them, "were it not for the blood of atonement, would expose to eternal damnation." But it is absurd to suppose that any thing which is not *sin*, needs the atoning blood, or that man can be exposed to eternal damnation for that which is not *sin*. Your very attempt to avoid the force of the declaration, discovers its strength, and the weakness of your cause. It is true, that "there is not a just man upon earth, that doeth good, and sinneth not." And therefore it is not true, as you affirm, that your class of sanctified ones, "are now in such a sense perfect as not to commit sin, and to be freed from evil desires and evil tempers, having their minds *at all times* even and calm, and their souls *continually* streaming up to God, in holy joy, prayer, and praise." To the same effect is what Solomon says, in his prayer at the dedication of the temple, "*there is no man that sinneth not.*"

F. W. The aforementioned Doctor informs us that this means, "There are none but are liable to sin."

Th. Indeed! How does he know that is the meaning? That is not what it says. It says, "There is no man that *sinneth not.*" And because you choose to contradict it, and say, there is many a man that sinneth not, you will have it mean something different from what it says. Is this a fair specimen of your regard for the authority of Scripture? Doubtless, then, you will with equal ease and boldness avoid or contradict every other similar declaration. And when the Scripture asks, "Who can say, I have made my heart clean, I am pure from my sin?" you will answer, many can say it with truth. And when it declares, "If we say we have no sin, we deceive ourselves, and the truth is not in us," you will answer, "No, we do not deceive ourselves; and if we do, 'it is a mistake which generally argues great grace,' and proves that the truth is in us in a high degree." And when it says, "In many things we offend all," you will reply, "No, we do not all offend, for there are many who do not commit any sin." But, what do you say of the apostle's declaration to the Galatians, "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would?"

F. W. The same learned Doctor informs us that it is applicable only to those that are fallen, and not to real Christians

Th. Had Paul fallen from grace, then, when he describes his own experience, in the 7th chapter to the Romans? He says, "For that which I do, I allow not : for what I would, that do I not ; but what I hate, that do I. If, then, I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing. For to will is present with me ; but how to perform that which is good, I find not. For the good that I would, I do not ; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am ! Who shall deliver me from the body of this death ? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God ; but with the flesh, the law of sin." Is this the experience of Paul as fallen from grace?

F. W. No ; it was his experience before he was converted. At that time, he could say with truth, "I am carnal, sold under sin ;" for he was so. But he could not say this after he became a Christian, for, in the same epistle he tells us, "to be carnally minded is death." But he did not fall away. He says, "I have fought a good fight ; I have kept the faith."

Th. I see no reason why you should make such a difference between this passage and that to the Galatians. They both appear to me to speak the same language, and describe the same thing. But, because in this place Paul speaks of himself, and you cannot believe he fell from grace, and are not willing to admit he was describing a Christian experience, you groundlessly assert that it was his experience before he became a Christian. It was indeed true of him before he became a Christian, that he was "carnal, sold under sin ;" and it was true of him all the time. It is also true, that "to be carnally minded is death," and that "the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be." And therefore, he could not then say of himself, as he does in this passage, "I consent unto the law that it is good.—I delight in the law of God after the inward man.—With the mind I myself serve the law of God." These are Christian exercises, and not those of an impenitent sinner. These could only be true of him after he became a Christian. But it was also true of him, after he became a Christian, that

he often failed of doing the good which he purposed, and often had occasion to say, "what I hate, that do I." He had holy affections and unholy ones interchangeably, in such rapid succession, that he often had occasion to say, "to will is present with me; but how to perform that which is good, I find not." In this passage, as well as in that to the Galatians, he describes the experience of every real Christian.

L. S. But this passage seems to me to contradict your scheme, as well as brother Feel-well's. It seems to teach that holy and unholy affections co-exist, at the same instant, in the heart of the Christian. And, indeed, unless this is the case, how can there be any warfare?

Th. The Christian warfare consists in resisting the assaults of temptation. It is quite possible to do that with the whole heart, as the example of the Lord Jesus clearly shows. It is through the animal appetites that temptations are commonly presented. When they are excited, a motive is presented to the mind to choose something wrong, in order to gratify them. When they are strongly excited the temptation is violent, and requires great resistance. Then there is strong contention. When the mind yields, and consents to that which is wrong, the battle is over, and the man is a captive to his lust. When he continues to resist till the excitement of the appetite ceases, the battle ceases, and the man is a conqueror. Thus it is that the law in the members wars against the law of the mind.

L. S. But the apostle says, "when I would do good evil is present with me." What can this mean, if holy and unholy affections do not co-exist, at the same instant?

Th. At the same instant that the holy affection is in full strength, the evil of temptation may exist, and be presenting its powerful solicitations, through the violent excitement of the animal appetites. But I suppose the true way of removing the difficulty which you suggest, is by appealing to the original, where it vanishes. Learned men of your side of the question have been obliged to admit that the most literal translation of the passage, is, "*to me willing to do good evil lies near.*" The evil of temptation, as I said, may exist at the same instant, and the evil of complying with the temptation may be so near as to follow the act of resistance at the next instant. This apparent (but not real) difficulty being removed, the rest of the language appears to me well adapted to describe the experience of all real Christians, who are conscious of loving and hating the same things alternately, in very rapid succession; but are not conscious of loving and hating the same thing at the same instant.

L. S. I do not yet see how that can be. He speaks of *sin*

dwelling in him, saying, "it is no more I that do it, but sin that dwelleth in me."

Th. Sin is not a *person*, that does any thing. This must be a personification; and I think it is equivalent to his declaration, that with the flesh he served the law of sin. He sometimes indulged carnal affections, in which he served the law of sin, or was brought into captivity to the law of sin which was in his members. But that my meaning may appear more fully, I will paraphrase the whole passage as follows:

For that which I do, at one time, I allow not, at another; for what I would, at one time, that do I not, at another; but what I hate, at one time, that do I, at another. If then I do, at one time, that which, at another, I would not, I consent unto the law that it is good. Now then it is no more I, in the exercise of grace, that do it, but sin that dwelleth in me, that is, but I in the exercise of sinful affections, into which I am often falling. For I know that in me, (that is in my flesh,) in me when in the exercise of sin, dwelleth no good thing: for to will is present with me, at one time; but how to perform that which is good I find not, on account of the rapid change in my affections. For the good that I would, that I purpose at one time, I do not accomplish: but the evil which I would not, which I purpose not to do, that I do. Now if I, at one time, do that which at another I would not, or purposed not to do, it is no more I in the exercise of grace that do it, but I in the exercise of sin. I find then a law, an established course of events, that to me willing to do good evil lies near. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me oftentimes into captivity to the law of sin which is in my members. O wretched man that I am, to have such sore conflicts with temptation, and to be so frequently falling into sin! Who shall deliver me from this body of death, from these temptations and backslidings? I thank God that there is a way of deliverance through Jesus Christ our Lord. So then this is my experience, that with the mind, with the new heart, by the exercise of grace, I myself serve the law of God, but with the flesh, in the exercise of the carnal mind, I often serve the law of sin.

CHAPTER XXI.

By this time the day was far spent, and the travellers began to wish for a place of entertainment, where they might obtain a lodging for the night, and such refreshments as they needed after the fatigues of the day; and lifting up their eyes they saw, at a little distance before them, a house which they imagined to be the same which was kept by Gaius, when Christiana and her company passed this way, and which had long been a noted place for the entertainment of pilgrims. As they drew nearer, they were confirmed in their opinion by seeing what appeared to be an ancient edifice, though many parts of it seemed to have been newly repaired, and there were additions to it in more modern style for the accommodation of the numerous customers who appeared to resort thither. As they approached, the master of the house came out to meet them, and very courteously invited them to walk in, saying, The good of the house is before you. Thoughtful and Ardent, remembering how they had been deceived at the pretended house Beautiful, paused at the door to make some inquiries; but the rest of the company entered without hesitation. Then said the Master of the house,

Walk in, friends, walk in; why do you hesitate?

Thoughtful. We wish to know who keeps this house, and to be assured that it is one which was erected by the Lord of the way for the accommodation of pilgrims. We had supposed that it was the same house which was formerly kept by Gaius; but many things about it seem to have a new appearance.

Master. It is the same house, only repaired and enlarged for the better accommodation of the greater number of travellers in our happy times. My name is *Liberal*. I am a lineal descendant of Gaius, "the host of the church." I commend your caution, and to give you evidence of the truth of what I say, I will produce the records of the house, by which you will see that it is the same.

So saying, he stepped in and brought out to them the records of the house, a venerable looking volume, and showed them the original charter, sealed with the King's seal, together with the rules and regulations of the house, and turned to the record which was made of the worthy pilgrims who had formerly been entertained there. Having seen these things, the

pilgrims had no longer any doubts that this was, indeed, the same house which Gaius had formerly kept. So, being weary with their journey, they entered, without further inquiry, and were shown into the room where their fellow-travellers were already seated. Then the master of the house, having ordered refreshments to be provided, sat down with his guests, and they entered into the following discourse:

Liberal. I am very happy to see you here: and it is not the least among the gratifying circumstances to see you travelling together, as true pilgrims ought to do. I perceive, indeed, by your garments being not all made in the same fashion, that you are not all called by the same name. And the time has been, when probably you would have sought different houses of entertainment, and when perhaps some of you would not readily have been received at this house. But I rejoice that we live in a more liberal age, when true pilgrims of every name can meet together in the same house, and sit down at the same table, without any of those jealous feelings which formerly served to keep them asunder.

F. W. It is very gratifying to me to see union among brethren. We are, indeed, called by different names, and we differ in our views about many things of minor importance; but there is not one of the company but what I embrace as a true brother pilgrim.

L. S. These are my sentiments too; and I rejoice to find a house of entertainment where the same principles are avowed.

N. L. I agree with my brethren who have spoken. We have found such houses before; but we have not before had the pleasure of being all together at the same house.

Th. I must confess that I am not prepared to express full confidence in every man that I see with a pilgrim's coat on; nor to account those points on which we differ as points of minor importance. But having seen the charter and rules of this house, and cordially approving of them, I have come in to seek for entertainment where my ancestors have found it before me.

Ard. I love to see brotherly love and union among true pilgrims. Those who love the Lord of the way ought to love one another. But I suppose this does not oblige us to acknowledge as his true friends those whom he refuses to acknowledge.

Lib. That is true. But there is certainly something very pleasant in thinking of others as favorably as we can. And for my part, I am not disposed to be very particular with respect to those I entertain. If a stranger comes to my house, and calls himself a pilgrim, I am unwilling to be suspicious of him, and by a severe scrutiny to give him reason to believe that I am disposed to think every man an impostor. I am rather dispo-

sed to treat every man as if I thought him honest, till he proves himself otherwise.

F. W. Amen. That is what I like.

Th. I do not perceive that you make any inquiries, or take any pains to ascertain the character of those who come. You invited us all at first sight, without even inquiring whether we had letters of introduction from any proper source.

Lib. You come in the character of pilgrims, and I know of no reason to doubt but that you are what you profess. You come only to be entertained for a night, ready to depart on the morrow. Had you come to offer yourselves for admittance into the family, to become stated residents among us, the case would be different. I should then look at your letters of introduction, with which I doubt not you are all furnished.

Th. You hinted that formerly it would have been matter of doubt whether we should all have been received at this house, even for occasional entertainment. On what account was it?

Lib. Formerly pilgrims of different denominations had not such liberal feelings towards each other as they have now; and a greater degree of agreement in their views, both of doctrines and duties, was thought necessary, in order to their coming into the same house, and sitting down at the same table. The followers of John the Itinerant and the followers of John of Geneva could by no means consent to walk together. But I rejoice that such narrow prejudices are giving way.

Th. Would both be admitted together as members of your family, if they were disposed?

Lib. Certainly. I should think it inconsistent to admit any as occasional guests that we should be unwilling to admit as permanent members of the house, if they were disposed.

Th. But, do you suppose the followers of John the Itinerant would consent to the charter and rules of this house, which you showed me?

Lib. Probably not, without some latitude of interpretation. But we do not, any longer, make a full consent to them a term of admission. If we obtain satisfactory evidence that they are true pilgrims, we do not think it necessary to require them fully to consent to those rules, in every particular. This house is not *ours*, but our Lord's; and the table we spread is not *our* table, but his. And we should think we did wrong to hinder any from coming to it whom he receives.

Th. You appear to take it for granted that he does receive those who do not consent to the rules which he has established; which ought not to be taken for granted, without proof. The fact, that it is the Lord's table and not *ours*, would lead me to a conclusion the reverse of that which you appear to

draw. If it were ours, we might admit whom we pleased. But as it is his, we have no right to admit any but such as he directs us to admit. He has informed us that he has provided it for his friends; and he has given us marks by which we are to try the pretensions of those who claim to be such. We are not at liberty, therefore, to admit any to his table, but those who give us credible evidence that they are his friends. You seem, however, to ask for no evidence at all, unless the mere circumstance of our appearing in the pilgrim's dress is evidence. But it is plain that this is no evidence whatever: for we are required to beware of wolves in sheep's clothing, and are distinctly forewarned that in these days there will be many deceivers. And among the marks he has given us, by which to detect such, none is more clear than their disposition to receive or reject his instructions. It is written, "He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God." Also, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds."

Lib. We consider that the cordial reception of any one truth is evidence of friendship to our Lord. And we practice upon the command of the apostle, "Him that is weak in the faith, receive ye; but not to doubtful disputations."

Th. I believe also that the cordial reception of any truth of the Gospel, when fully understood, is evidence of friendship to our Lord; because it is connected with the cordial reception of every other truth as soon as it is clearly seen. The same heart that approves of one will approve of all. And the converse of this, I also believe, that the understanding and cordial rejection of any one truth, is evidence of the want of friendship to him. But I had not thought there was any thing embraced in the charter and rules of this house which you would consider matters of doubtful disputation, or which can be regarded otherwise than as fundamental parts of the system of divine truth. If they are truths, they must be fundamental truths; and if they are not truths, but errors, they must be fundamental errors. If any thing can be fundamental in the system of divine truth, it appears to me that those things which enter into the nature of Christian experience must be so. But upon all those things the followers of John the Itinerant differ from me totally, and from the articles of this house. That which I believe to be true religion, they reject, as not entering at all into its nature; and that which they believe to be true religion, I reject, as not entering at all into its nature. One or the other of us must be in a fundamental error.

Lib. I do not wish to condemn either of you. I hope you are both right in all that is essential. And I do not consider so many things essential, as you appear to do. It is impossible to make men agree in every thing, and if we should confine ourselves rigidly to our articles, and receive none but such as embraced them, in the same sense, we should have but a very small family.

Th. I had supposed it were better to have a few that were agreed, than to have many who were not agreed. It is written, "Can two walk together, except they be agreed?"

Lib. True; but we find no difficulty. We agree to differ. Those points on which pilgrims differ, we agree to let alone. And so, we are entirely harmonious, and have a very full house, which we could not have on any other principles.

Th. It is enjoined upon pilgrims, that they "earnestly contend for the faith which was once delivered unto the saints," and which is contained in the articles of this house. How is it consistent with that command, to agree to let alone all those points upon which professed pilgrims differ?

Lib. Disputes and contentions are what we are not fond of; and we think the circumstances of the times are such that it is not our duty to contend for every particular. The pilgrim world are now engaging in great enterprises for advancing the kingdom of their Lord; and as many hands must be called to the work, we feel it of great importance to cultivate a spirit of harmony and good feeling among all denominations, that this great and good work may not be hindered.

Th. Those enterprises have for their professed object the spread of the Gospel. Now, it is the Gospel itself which is sent forth, or it is something else under that name. If it is something else under the name of the Gospel, that is sent forth, how can it be desirable that great numbers should unite in sending forth that which is not the Gospel, but a system of error? If it is the Gospel itself, that is sent forth, how can it be expected that those who neither believe nor love the Gospel, will give their aid in spreading it? Surely, those, and those only, who believe and love the Gospel, can be depended upon for their cordial and permanent aid in spreading it abroad. And if so, the way to provide permanent friends to the work is not by being silent about it at home, and quietly suffering error to creep in and occupy its place, as it will, if it is let alone. On the contrary, people must be instructed, and taught to understand, to believe, and love the Gospel; and then they can be depended upon, as permanent friends to the work. Besides, it is well known that other denominations have their own institutions for the propagation of their own principles; and it

cannot be expected that they will renounce them, to unite with us in spreading principles which they do not believe.

Lib. Your observations suggest another reason why a more liberal policy should be pursued at this day. Those who are so rigid in their attachment to the principles which our articles contain as to be always insisting upon them, are perpetually giving offence by so doing; and instead of alluring men to unite with us, and thus strengthening our body, they drive them off, and are the means of adding to the numbers of those who do not think as we do. Should we all do so, our numbers would be greatly reduced, and we should not have it in our power to undertake any great things.

Th. If we must give up, or let alone all those points in which we differ from other denominations, in order to have great numbers with us, I see not why we may not as well give up our distinct organization at once, and connect ourselves with some other denomination. This would diminish the number of divisions, and increase the number of those to whom we should belong.

Lib. Perhaps the day is not far distant when something of that kind will be done; not, perhaps, in the way you suggest, by our going over entirely to any other existing denomination, but by their coming over to us. When we shall have all yielded those points which they are disposed to object against, so far as to be silent about them, it will be but reasonable that they should yield something to us. And it will be more honorable to our denomination, numerous and respectable as it is, to retain its name, and have others assume it, when we ask them to change nothing else. But if they manifest any reluctance to that, I should be willing to have each give up its old name, and agree on a new one, under which we could all unite. And indeed, I am sick of all sectarian distinctions and names, and should be glad to have the time arrive when they should be all laid aside, and all pilgrims be united under one general and appropriate name, which should never be the badge of any party. And I rejoice that that day is fast approaching.

Th. I think I do also ardently desire the time when there shall be no more sectarian distinctions, nor party names, but when all professed friends to the Lord of the way shall be cordially united together upon a basis which the Lord himself shall approve. But this never can be done by rejecting, or treating with indifference, any thing which he requires us to believe and love, any thing for which he commands us earnestly to contend. Disobedience to his commands is not the way to meet his approbation. And doubtless, it is as true that he requires us to believe what he says, as it is that he requires us to do any thing else that he commands. When

all shall believe whatever the Scriptures teach, and love those truths with the whole heart, they will be united together upon a basis which will render their union permanent and stable. Such is the time foretold, when "the watchmen shall see eye to eye, and lift up the voice together." But all those unions which are formed by giving up the truth, or any part of it, in order to harmonize with error, are of a different nature, and cannot long continue. They are nothing but unions in disobedience; and though they may seem to prosper for a time, while error and wickedness have their day of triumph, I rejoice that the day is coming, when it shall be fully understood, that, "though hand join in hand, the wicked shall not be unpunished." And I think that if we wish to secure the approbation of our Lord, we ought to keep ourselves clear from all entangling and ensnaring alliances with his enemies.

Lib. I have no doubt that you mean well; but I am sorry to find you entertaining opinions so little suited to this era of good feelings. Your notions are a century too late. But I hope you will learn better as you proceed on your journey, and hear and see more of the great and glorious things which are doing in this wonderful age.

F. W. I hope so, too; for, to speak my feelings, brother Thoughtful's rigid and bigoted notions make him rather an uncomfortable companion.

L. S. Yes; he is not content with the liberty of indulging his peculiarities, and talking in defence of them; but he attaches so much importance to them, that he seems to condemn every-body else. Were it not for this, I should be willing to hear him advocate his notions sometimes, as he seems to do it so honestly; though I do not believe them, and in truth am not much edified with his conversation.

N. L. I am often amused with his metaphysics, which serve to beguile the tediousness of the way. But I am now rather impatient to have supper, and retire to rest; for I am quite tired with our long day's walk.

Lib. Supper must be nearly ready. I will go out and hasten it.

So the master of the house went out to expedite the supper; and Thoughtful and Ardent withdrew into a corner by themselves, and had a little conversation, as follows:

Ard. What do you think, brother, of this house? Is it right for us to stay here, and partake of the entertainment which may be afforded?

Th. I think the master of the house talks strangely, for a good man, and a true friend to the Lord of the way. But we have seen the charter of the house, and its rules and regula-

tions, which we cordially approve. We have evidence that it is a house which was erected by the Lord of the way, for the entertainment of pilgrims. And since we are here, I do not yet see it to be duty to withdraw from it in a hasty or irregular manner. It appears to be the table of our Master which is spread for us ; and if it is not served as we could wish it to be, nor filled with such guests as we think suitable, since these things have not taken place through our agency, nor by our consent, I believe it is our duty to remain for this time. A rash and hasty withdrawal from a table which our Lord has spread, and from a house which he has erected for the accommodation of his friends, because of apprehended unworthiness in others, would not, I think, be justifiable. The efficacy of an ordinance does not depend upon the temper of mind of him who administers, but of him who receives it. And we may have communion with our Lord, if we have not with those who sit down with us at his table.

So the supper was brought in, and the guests sat down at the table. And while the master of the house was helping the guests, he spoke of the great love of the Lord of the way in making such provision for the entertainment of pilgrims, and of his great kindness to them in particular in bringing them thus far on their journey in safety. He enlarged also upon the glorious prospects before them, when they should reach the Celestial City, and obtain the unfading crown which was the prize for which they ran. He dwelt much on the pleasures of love and union among pilgrims, and exhorted them to hold on as they had begun. Thoughtful and Ardent sat silent, apparently absorbed in deep and solemn thought. The eyes of Feel-well sparkled with pleasure, while following the speaker through his various topics of discourse ; and now and then an expression of approbation and delight escaped his lips. Love-self seemed to enjoy himself very well ; but No-law sat and partook of the supper with as little apparent emotion as of any ordinary meal. After supper it was proposed to sing a hymn ; and Feel-well desired to have the one which he had heard with much delight at the new house Beautiful, to wit :

“ Father of all, in every age,
In every clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord,” &c.

The master of the house, however, preferred the following, as better adapted to the occasion :

“ How happy is the day,
Our eyes are blest to see ;

When those of every name can meet,
In sweetest harmony.

"Let party names no more
The pilgrim world divide;
But all with kindred feelings join'd,
In union still abide.

"Let ardent faith revive
Our courage by the way;
And each in expectation live,
Of an eternal day.

"Thus while we march along
Through this dark vale of tears,
The hope of an unfading crown,
Shall chase away our fears."

CHAPTER XXII.

In the morning Thoughtful and Ardent went on their way, leaving the rest of their company to stay longer at the house of Mr. Liberal. Then said Thoughtful :

I seldom have any dreams which I think worth mentioning again ; but one I had last night is of so singular a character, that I am disposed to relate it.

Ard. Pray, tell it. For, though I do not think any confidence is to be placed in mere dreams, I am disposed to think they are sometimes intended to prepare our minds for better meeting the events which are before us.

Th. I dreamed that we had already arrived at the town of Vanity, which you know we are to pass through, and which is but a day's journey before us. I thought that Beelzebub, the lord of the place, had just summoned a grand council of all his chief officers, to deliberate upon the state of their affairs, and consult what was to be done to perpetuate their power and influence, and oppose the cause of the Prince Immanuel. I thought I entered with them, unobserved, to the grand court of Pandemonium, and sat down where I could see and hear all that passed. When the doors were shut, and the Prince Beelzebub himself had taken the chair, he began as follows :

Beelzebub. I have called you together to avail myself of your united wisdom, in a most important crisis of our affairs. You know that, for more than eighteen hundred years, we have carried on, with various success, the contest in which we are engaged with the Prince Immanuel and his followers. Pre-

vious to that time, the world was all our own, except a single race in one small territory; and even among them we had far more subjects than he. But when we accomplished his death, in the vain expectation of thereby striking a blow which should be fatal to his interest in the world, we laid the foundation for a series of disasters which followed in rapid succession, till we had lost many a province of our ancient empire. We tried the effect of persecution, by stirring up both Jews and Gentiles to crush the rising kingdom of the crucified Nazarene. But we found, to our dismay, that the more we did in this way, the more his followers increased; so that it became a maxim among them, that "The blood of the martyrs is the seed of the Church." We then changed our policy, and bent all our efforts to enlarge and corrupt the Church, by persuading the great ones of the earth to give it their patronage, and load it with wealth and honors. In this way we succeeded better; and for a long time we had the chief direction of affairs in that kingdom which was nominally his. But we overacted a little, in pushing on our instruments and agents to the sale of indulgences to commit sin; which roused the spirit of that bold reformer, Martin Luther. It was in vain, again, that we tried the efficacy of fagots and tortures. And we had the mortification to see, not only the progress of revolt from our dominion in many parts of the European quarter of our town, but the migration of many hardy spirits to the American quarter, where we had, till that time, held an undisturbed sway. Learning wisdom from our past oversights, we again tried the effect of courting those who had revolted, and disposing our friends and subjects to seek alliances with them, and bestow favors upon them. By this policy we had regained much that we had lost, till we imagined the way was prepared for our friends in some streets of the European quarter to cast off the allegiance they had nominally paid to the Prince Immanuel, and avow their opposition to his cause. We have seen that this step has roused the followers of the Prince, our enemy, to make further inroads upon our dominions. We have, indeed, endeavored to retrace our steps, and have persuaded our friends again to assume their former disguise, and to proclaim Immanuel as their Prince, while they still pay to us a real and willing subjection. But those institutions, to which the present age has given birth, for spreading everywhere the copies of the King's Book, and for training and sending out ambassadors into all parts of our dominions, will be likely to occasion us much trouble, unless they can be corrupted, and diverted from their object, or be gained over and brought under our control and direction, which I hope. Besides, you know that there

are many ancient prophecies of an age which is expected to come, in which our influence and power shall be entirely destroyed, and the whole of our dominion come under the yoke of our great enemy. And you know also that that period is expected soon to arrive; and that, in order to its introduction, many great changes are looked for throughout our dominions, and mighty revolutions are expected to take place. I have called you together at this time to deliberate on these subjects, and to give counsel according to the wisdom and experience of each one, by what means we can best preserve and increase our influence, and avert the calamities which we fear. Let every one speak his mind freely, both great and small, for no time is to be lost.

Spirit of Persecution. I am ready to speak my mind. I think we must stir up all our friends to open and violent opposition. I am not so well acquainted with the practice of secret arts and deep-laid plots. I am not discouraged from the partial failure of our former attempts in this way. We must learn wisdom from defeat, and guard better against the causes of it. Nor am I disposed to admit that we have failed in those attempts to so great an extent as some think. We have at least put out of the way, by such means, great numbers of our active and enterprising opposers. We have cut short their days, and terminated their exertions to destroy our influence. Who knows what they might have accomplished, if they had been suffered to live? And by their fate we have terrified many from pursuing the same course. I take great encouragement from the well known temper of mankind. The Prince Immanuel himself told his followers, "Ye shall be hated of all men for my name's sake." Let us take advantage of this, and stir them up to open persecution. And I am the more induced to give this advice, and to hope it will prevail, from an ancient prophecy in the King's book, that when the witnesses shall have ended the period of their prophesying in sackcloth, they shall be slain, and a day of rejoicing be held by our friends over their dead bodies. Let us awake to action, and we shall gain, at least, one more triumph.

Spirit of Avarice. I am not altogether opposed to the advice which has now been given. But let us not run too fast. There is an opinion prevailing that men ought not to be put to death for their religious opinions. It will require time to counteract this opinion, and introduce a contrary one. And perhaps it will not be necessary to make men believe that it is proper to put one another to death for their religious opinions. If we can raise the spirit of opposition sufficiently high, and make men believe that the followers of Immanuel are danger-

ous members of the civil community, and that their plans and enterprises are injurious to the state, we may then procure oppressive laws to be made, and lay them under restrictions which they must either break through, or violate their duty to their Prince. In that case we shall get an advantage against them, let them take which course they may. If, through fear, they violate their duty to their Prince, they will become an easy prey for us; and if they break through the restrictions of the government under which they live, it will then be easy to direct against them all the strength of the civil power, not under the name of a persecution for their religion, but under the name of preserving good order in the state, and securing good government against disloyal and turbulent subjects. We have done this formerly with much success. And I think I see the way in which this end may be attained now. To carry on their enterprises, the followers of Immanuel must raise funds. Copies of the King's book cannot be multiplied for gratuitous distribution, and men be educated and sent forth as ambassadors of the King, without large contributions. Let these be frequently called for, and it will be easy to persuade men that they have nothing to spare for such purposes; that it is unreasonable to tax them for the religious instruction of others; and that it is a useless waste of property which might better be saved. It will not hinder the success of our efforts to raise these objections, for the advocates of these enterprises to reply, that none are obliged to give who do not choose to do it. We well know that those who wish to be respected are not willing to be thought behind others in promoting objects of public utility. To indulge their disposition to withhold, and yet keep themselves in countenance, they must create the belief that these things are not objects of public utility. And this will not be difficult, especially if any of these enterprises are carried on at a distance; as must be the case with many of them. It will be easy to represent that these distant enterprises are draining the country of its wealth; and that those who encourage them are likely to make themselves a public charge, or at least to render themselves so poor that they cannot bear a proper proportion of the public burdens, which will therefore fall more heavily upon the rest. I think much may be done, in this way, to rouse the spirit of opposition against the followers of Immanuel, and render them odious in the public eye, and objects of suspicion and distrust to civil rulers. And the time may not be distant, when the public mind may bear to have some severe enactments made against them, and such restrictions imposed as I have before mentioned.

Spirit of Vain Glory. I have no objection to the counsel which

has been given ; but, it will take time to carry it into effect, and something ought to be doing at once. I would propose that strong efforts be made to gain some influence over those institutions immediately. Perhaps some of them may be brought entirely under our control, and be made to forward our plans. And where this cannot be fully accomplished, much may be done to prevent their accomplishing the ends for which they were instituted. Let us try to persuade those who have the direction of these institutions, that their success depends very much upon rendering them popular, and attracting to them the attention of the wealthy and the great. Let us inspire them with the love of pomp and show. Let us induce them to seek the patronage and countenance of the honorable of the earth, and to grace their list of officers with a multitude of great names. Perhaps we may get many of our friends included in the number. Let us induce them to make *great* institutions, to hold *great* meetings, to have *great* celebrations, to make *great* speeches, and to get *great* praises bestowed upon them. It will be easy to make them believe that all this great noise and show will increase their influence, and their power of doing good. And when they once embrace this opinion, it can be turned to advance our purposes many ways. We need not care how much alms any give, if they only do it to be seen of men. If we can once infuse this spirit through these institutions, and get those who have the management of them thoroughly imbued with it, they will be all our own. Besides, when the opinion is once embraced, that it is important to have an institution great and popular, in order to do much good, it will be easy for us to suggest, on every occasion, that the institution must be so managed as not to give offence to those of our friends whose patronage is desired. And in proportion to the number and influence of our friends who are connected with these institutions, we may expect will be the degree of influence we can acquire over them ; till they are gradually modified to our wishes, and become useful auxiliaries in promoting our cause.

Spirit of Error. I am particularly pleased with the suggestions of the last speaker. Let us, by all means, avail ourselves of them. It is yet too soon to put down these institutions by direct opposition. — But it is not too soon to corrupt them. And it is easy to show how almost every one of them can be gained over to our interest, and be made to advance our cause, better than if it were destroyed. There is, indeed, one of them, that for distributing the King's book, which is more difficult for us to control than the rest. But let us once get all the rest under our control, and we can easily destroy the influence of that. For if copies of the King's book are multiplied to ever so great

an extent, that will do us no harm, if it is not read. Or if it should be read, as it now is by many, with minds prepared to interpret it according to our wishes, it will rather help than hinder the advancement of our cause. For, those who can be made to believe that they find there the sentiments which we wish them to embrace, will be more likely to put confidence in them, than if they had no such support. And the way to make them believe so, is first to get the other institutions under our control. Let us, therefore, according to the suggestion of the last speaker, do our utmost to fill the minds of those who have the direction of these institutions with the desire of distinction. Let us persuade them that it is of vast importance to make their institutions great, and showy, and popular. Let us induce them to court such of our friends as are men of wealth and influence, and give them a prominent place, and a considerable share in the management of their institutions. As soon as great men and rich men become necessary to them, it will be equally necessary for them to accommodate the spirit and the principles of their institutions, in a greater or less degree, to the spirit and principles of our friends. Take, for instance, the institution for preparing young men to be ambassadors of the King. In order to be a *great* institution, it must be catholic in its principles; that is, nothing must be considered fundamental in it but some of the mere outworks of Christianity; some of those things which our friends may admit, without any sacrifice of their allegiance to us. It must extend its patronage alike to those denominations of professed friends to Immanuel, who acknowledge those outworks, though they have nothing in their system which is inconsistent with a cordial attachment to our cause. Let them set out with this liberal plan; and we may hope, by degrees, to multiply the number of our friends who shall be patronized by them, and prepared to be efficient instruments in promoting our cause. And as they proceed in their work, we may hope to increase our influence over this institution more and more, and ultimately to bring it entirely within our control; and thus make it a powerful engine in our hands to pull down the kingdom it was originally intended to build up. Let us encourage the founding of seminaries, and the accumulation of funds, for these purposes. We shall find ways and means of getting them under our control, sooner or later, as we have already done in some distinguished instances. In a similar way, we may manage the institutions for sending forth ambassadors of the King into destitute places. If, at first, they send out some who do us an injury, we may, now and then, procure the appointment of one who is at heart friendly to our cause, and

thus pull down what it has required many others to build up. With respect to the institution for the circulation of tracts, we may hope to do much in the same way. In order to make it a *great* institution, and secure an extended patronage, we can readily get excluded all those points of truth which are adapted to do us the most essential injury. We can hope, also, to get inserted, in a silent noiseless way, many points of error which will have a powerful tendency to counteract those truths which remain. Many of them are such as we now cordially approve, and yet are held in high estimation. And I would advise, as a matter of great importance, that we endeavor, by all means, to multiply such narratives of religious experience, as have a fair appearance, but are really destitute of any thing but what may be experienced by those who still remain our loyal subjects. This will have an excellent effect, in leading others to trust in a similar experience, and consider themselves safe, while they are our willing captives. There is another thing I am particularly desirous to accomplish. We must try to get those who have the control of this institution, to alter the works of some of the best writers, so as to make them essentially different from what they were left by their authors. This can be done by leaving out some things, and changing others. And then they must publish the altered works with the names of the original authors. If we can get this done, we shall gain a great advantage, by securing all the credit which attaches to the authors' names, for the publications thus altered. By such means, you know, carried a little farther, we prevailed in the days when pious frauds were thought highly meritorious; and I see not why we may not do it again. With respect to the institution for the instruction of children, the same general plan should be pursued. Its principles must be catholic. All who profess a nominal subjection to the Prince Immanuel, must be brought together. This will include a vast multitude of our friends. All such must have their full share in the management of this institution. The books made use of must exclude every thing in which all such cannot agree; and every thing of a different description must be frowned upon, and put down. These are the outlines of my plan. And by pursuing it, I am persuaded we cannot fail of gaining much every way. For if any sharp-sighted friends of the Prince, our enemy, should perceive the tendency of these measures, and make opposition to their adoption, we can raise a clamor against them, as bigoted, uncharitable, and, on the whole, unfriendly to the great and benevolent work. If they cannot be overpowered and silenced in this way, we can drive them from any participation in the management of these institutions; and

then we can the more easily control them at our pleasure. If, to avoid this, they shall become silent, and go on with our friends, we can make use of their names, and their influence, and their contributions, to give countenance to those measures which we approve. By such means as these, I advise that we endeavor to corrupt and pervert these institutions, and bring them under our control, and make them efficient instruments of promoting our cause. This will be more easily attained, I am persuaded, than any project could be, which we could contrive for their destruction.

Beel. Your suggestions are all of them worthy of consideration; and probably something can be done in all the ways which have been pointed out. The state of our affairs is such, that there is enough for you all to do. And as the time for executing our schemes is not long, we must be all engaged. Great triumphs may yet be gained, if we only act worthily of ourselves, and of the cause in which we have embarked.

Ard. How subtle are the enemies which pilgrims have to encounter; and how watchful does it behoove us to be against their various arts! But, do you think they will succeed in their schemes?

Th. I am only relating my dream; and have not yet arrived at its conclusion.

CHAPTER XXIII.

Ardent. Will you proceed, and let me hear the rest of your dream?

Thoughtful. I will. After various remarks had been made on the subject of corrupting and perverting the benevolent institutions of the present day, the Prince Beelzebub called the attention of his council to another subject, as follows:

Beelzebub. You are not ignorant that the followers of the Prince Immanuel, our great enemy, especially in the American quarter of our town, consider the present as a period highly distinguished for what they call Revivals of Religion. And you know that occurrences of this kind call for all the skill and power which we possess, in order to prevent their proving a serious injury to our cause. They have, indeed, sometimes lost us many of our subjects; and sometimes we have so far succeeded in the management of them as to turn them to our

advantage. What counsel can you give, in reference to this subject?

Spirit of Persecution. I advise that we oppose them all we can. Let us persuade men that they are nothing but fanaticism and popular frenzy; that they interrupt the ordinary concerns of life, destroy the comforts of social intercourse, break up the peace of families, and the associations of friendship, unfit people for rational pursuits and enjoyments, destroy their relish for innocent amusements and recreations, render them gloomy and morose, expose their health by attendance on night meetings, and are productive of incalculable evils in the world. These are arguments by which we may work effectually on persons of all classes; and if we exert ourselves, we can array against them the old and the young, the rich and the poor, the bond and the free, and put them down as the greatest pests to society which ever infested our dominions.

Spirit of Delusion. Not so fast, brother; not so fast. I am persuaded that these means will not prove effectual. They may answer some purpose, with some sorts of people, and under some circumstances. But I have another plan to suggest, which will answer our purpose better, in general. We have had experience enough, in revivals of religion, since the world began, to know something about their nature and effects. And we must have been poor scholars indeed, if we have not learned by this time how to counterfeit them. Let us do this. I have no objection that the last speaker should employ himself, and all his division of our hosts, in the way he has pointed out. But let others of us take a different course, and adopt another set of measures. It will not be difficult for us to play into each other's hands; so that while an individual is endeavoring to escape from one of us, he may become an easy prey to another. Let as many as are skilled in the arts of deception be employed. Let counterfeit revivals be produced. And if real revivals are attended with great and astonishing effects, let us endeavor to outdo them, by producing counterfeits which shall be attended with effects still greater and more astonishing. And wherever we discover that a real revival has begun, let us be on the ground, to intermingle the counterfeit with the true. In many cases we may find it easy to produce much more of the counterfeit than there is of the true; and in all cases we may be able to intermix much of the counterfeit. And while a part of us are thus employed, let another part be employed in persuading men that such things are beyond our power, and that all revivals are alike genuine. By this means we shall gain a double advantage: For if our object is to bring all revivals into contempt, we can accomplish it in

no other way so effectually as by producing counterfeits, which shall, for a time, have an imposing appearance, and stand high in the public estimation, but afterwards sink into contempt and come to nothing. While they last, the opinion must be made to prevail, that they are all alike good; and when those of our make come to nothing, we shall be able to persuade most men that they are all alike of no value. We tried this effectually in the last century, and our success was so great that we were not again extensively troubled by revivals, for a long period. But if we should not think it most for our interest to destroy the credit of revivals, or if we should be unable to accomplish that, we shall yet gain one important advantage, by pursuing the course I have marked out. All the subjects of a counterfeit work will be rendered more completely in our power, and our chains will be more firmly riveted on them than they were before. If they can be persuaded to retain the false hopes they have embraced, they will be certainly ours; or if they should relinquish them, the probability is that we can make them believe that all pretences to experimental religion are as false and delusive as their own have proved.

Spirit of Fanaticism. I cordially approve of the counsel that has now been given, and shall stand ready to assist in carrying this plan into execution.

Spirit of Hypocrisy. I also am highly encouraged with the prospect of success which these observations lay open, and shall gladly do what I can to aid in giving effect to the plan proposed.

Spirit of Error. A better plan was never suggested. It will give full employment to me, and to all the subordinate legions under my direction.

Spirit of Vain Glory. The execution of this plan will find some employment for me too, and for those under my command.

Sp. of Per. I cannot but approve of the plan, in general; and while the most important parts of it are intrusted to others, I think I can find some employment also, in contributing to its advancement.

Beel. I entirely approve of the counsel which has now been given; and shall, no doubt, find employment for you all in carrying it into effect. But let us enter a little more into the details. It is necessary for us to understand our several parts, to consider the instruments to be employed, and the means best adapted to accomplish our purpose. Wherever we can employ our own friends, as active instruments in the work, we can expect to direct their efforts according to our wishes. But the employment of those who are at heart the real friends of

Immanuel, whenever they can be directed by us, will be a great advantage. And when we can direct them only in part, we shall not fail of turning it to the furtherance of our plans.

Sp. of Del. I would propose to have great efforts made to fill up the churches with spurious converts, and to have as many such as possible encouraged to seek the office of ambassadors for the King. Those who trust in a false hope themselves will make excellent instruments to lead others to trust in a false hope. It will be easy for us to induce them to make their own experience the standard by which to judge of others, and to which they will try to bring all others. Such persons in the office of ambassadors, and in other leading places in the Church, will be great helps to us. To accomplish this object, we must endeavor to reduce the examinations through which they have to pass to a mere form. We must bring them into the Church before there has been time for their first ardor to cool, or for their lives to exhibit any evidence of the character of their hope. We must induce the belief that any strong excitement of the feelings on religious subjects is true religion, and discourage any inquiry into its nature. If any are disposed to discriminate, and appear unwilling to let every excitement of the passions pass for true religion, we must raise an outcry against them, and put them down, as opposed to religious feeling. In this way we can prepare for ourselves a multitude of instruments for the execution of our plans, that we can direct and control at our pleasure.

Sp. of Er. I concur in this proposal, and think I can greatly assist in carrying it into effect. It was formerly thought that a man's doctrinal views were intimately connected with his religious character; and that, if he did not profess cordially to embrace the leading doctrines contained in the King's book, it was evidence against him. Through the influence which I have gained, however, this opinion is now much less prevalent. Many begin to think it of less importance what a man's doctrinal views are, and to look with about as much complacency upon those who embrace error, as upon those who embrace the truth. Some of the churches have been prevailed upon to alter their creeds, and to leave out, as of no importance, some of the points most obnoxious to our friends. This opens a wide door for us. For it matters little what opinions a man embraces himself, if he does not make them essential, and thinks it of no importance that others should embrace them. This policy, which I have pursued with so much success, I propose to continue. I would make *union* the watchword of all my agents. And where I cannot bring men directly to embrace the opinions I wish, I would lead them to do what an-

swers my purpose about equally well, treat the truths they do believe as of no importance, and not to be urged upon others. The barrier which the adoption of creeds has formerly opposed to the admission of spurious converts into the churches, I hope soon to see so far removed or disregarded, that it shall be easy for us to procure agents to our mind.

Beel. But what shall be done with those who are at heart the friends of Immanuel? All such will endeavor to promote real revivals, and oppose our attempts to counterfeit them, unless they can be deceived or misled, or in some way be made subservient to our views.

Sp. of Del. There are probably few such, who have not, by our instrumentality, an intermixture of counterfeit religion with the true, in their own experience. Let us persuade them to put darkness for light, and light for darkness. Let us direct their attention to that which is counterfeit in their own experience, and make them believe, if we can, that that part is the true; and induce them to direct all their efforts to cherish and increase this in themselves, while they overlook and neglect that which is true. When they are once induced to do this in their own case, they will be induced to do it also in the case of others. And the greater confidence others repose in them, as the true friends of Immanuel, the greater influence their efforts will have in promoting what we wish. I believe much can be done, in this way, to promote our cause.

Sp. of Er. I think so too, and have no doubt that I can contribute essentially to promote this result. *Charity* and *Union* are charming words. Let our agents ever have these on their tongues. And while I persuade the real friends of Immanuel to look with a favorable eye upon those professed friends of his who are at heart with us, but who differ from them in their views of truth, and lead them to overlook those points of difference as not essential, let the last speaker and his agents direct their attention to those points in their experience in which both agree, and persuade them that these are the only essential points. Let this opinion prevail, and we can easily induce both parties to a union of effort for the promotion of revivals, and under that name to promote just such as we like.

Sp. of Fa. I think I can render some assistance here. Let the real friends of Immanuel be once drawn into this union with our friends, for the promotion of such a revival as we wish; let them be made to believe that what is counterfeit in their own experience is the only part to be regarded and cultivated, while the other part is neglected; and I think I can render essential service to our cause, by blowing up their

passions into a flame, by flattering them that they are now in the exercise of a high degree of the temper of heaven, by leading them to suppose they are favored with special communications from the Spirit of the King, to which the common friends of Immanuel are strangers, and thus persuading them to take their own feelings, or the impressions which we make, for a better guide than the King's book. In this way I think they can be led to say and do many things which will tend to the advancement of our cause. Mankind, we know, are powerfully influenced by sympathy; and when others observe the strong feelings, earnest talk, and confident assertions of such men, they will be easily carried away by appearances, and be led to put themselves implicitly under their guidance and direction.

Sp. of V. G. This suggests something for me to do also. For when the friends of Immanuel have had their feelings strongly excited, and are much engaged in promoting what they think is his work, (whether it be so or not,) I can whisper to their minds how much superior they are to others, how much more highly favored of the King, how much more faithful in the discharge of duty. And when they lend a favorable ear to such suggestions, I can easily persuade them that it would greatly increase their influence and their power of doing good, if they should take pains to let this be known by others. For this purpose I can persuade them to tell others how much more time they spend in secret devotion than others do, and so to order the circumstances of their closet devotions as to attract the notice and observation of others, like the Pharisees of old, to be seen of men. And I will try what can be done, from the desire of applause, in the way of magnifying what they do, and representing it more than it really is. Perhaps their eyes can be so perverted as to make them see, or think they see, a great deal that others cannot see, and to publish it to the world. When any excitement is represented as a great and powerful work, and is published as such, if it afterwards comes to nothing, it will help bring revivals into disgrace, and thus accomplish what we wish in one way. And if it is really a great and wonderful work, it will be connected, in the minds of many, with the idea that those who are the chief instruments in it, are great and wonderful men. Let us cherish all such ideas; and if possible puff them up with pride, till they fall, and are dashed in pieces.

Sp. of Hy. I would propose to take advantage of the popularity of those who are the chief instruments in promoting such a work, and of the admiration in which they are held by many, to persuade others, who have not the same engagedness

in reality, to assume the appearance of it, and to pretend to be as much engaged as they. Men are apt to be pleased with the admiration of their fellow-men; and it is not difficult to persuade them to do many things in order to secure it. And it often contributes to their temporal interest, to acquire and maintain a high reputation for superior piety, and more than ordinary engagedness in religion. Such occasions present a good opportunity for my efforts to be made with great success. And if any high professors are disposed to live in the secret indulgence of covetous, or intemperate, or lascivious desires, or if they have any selfish designs to accomplish, the reputation of uncommon piety and engagedness in religion, often contributes to the concealment of their guilt, or the accomplishment of their designs. I propose, therefore, while others push them on in their sinful courses, to use all my influence with them to induce them to be very forward, and appear uncommonly engaged in the work. A few, perhaps, may know, at the time, that it is nothing but a mask assumed for purposes of concealment. But if any suggest such a thing, it will be easy to cry out against them as uncharitable, and cold, and stupid themselves, and unwilling that others should be more engaged than they. By such means as these we shall be sure to gain important advantages. The efforts they make will most probably be directed to promote such a work as is agreeable to us; and if not, they will be likely, in time, to be found out in their evil practices, and put to shame; and this will be more or less connected with great reproach and contempt upon that religion which they professed.

Sp. of Per. The way is now prepared for me to suggest some things that I can do, at such a time. For if the real friends of Immanuel cannot be drawn under the influence of the Spirit of Delusion, or of Error, or of Fanaticism, or of Vain Glory, according to their suggestions; yet, as those who are our friends at heart can be; in that case, I can stir up against the friends of Immanuel a spirit of bitter opposition among our disguised friends. If the friends of Immanuel are silent, and look on, they can be reproached as cold, stupid, and dead professors, who have no religion, and are nothing but blocks in the way. If they say nothing, they can be reproached for keeping back, and not coming up to the help of the Lord. If they express any disapprobation of any thing that is said or done, so much the better. Then, they can be held up as hypocrites and opposers of the work. If a real revival begins, and the friends of Immanuel are engaged in it, we shall probably be able, by the help of our disguised friends, to push on some of them into some extravagances, which the more considerate

ones cannot approve and join in. We shall then gain the same advantage, and more too. For we shall make a division among brethren, and may, perhaps, produce hard feelings and unkind remarks from both sides. And if we can induce any of the real friends of Immanuel to denounce, and oppose, and persecute their own brethren, what a triumph will that be for us! what spirit of darkness would not exult at such a scene?

Spirit of Malevolence. True, indeed; and none more than myself. My heart beats high within me, at the bare possibility of such a result. I long to see the measures in operation, which shall produce it.

Sp. of Er. I have one further suggestion to make. It seems to be agreed among us that the most effectual way to accomplish our purposes, is not to try, at present, to destroy the Church, but to corrupt it, by bringing as many as we can of our friends into it, and by misleading, as much as possible, those who are the real friends of the Prince our enemy. Nothing, I am persuaded, will tend so extensively and powerfully to further this object, as the suppression of the truth, and the spread of error. We know that men are *sanctified through the truth*; and that, so far as this can be suppressed, there will be no danger of their escaping from our control. And we know that there will be no difficulty in the propagation of error, if we can succeed in the suppression of the truth. Some of the ways in which this can be done, have been already suggested. I would propose one more for the special purpose of deceiving those who still think truth important. It is that of so *modifying the truth* as to answer our purpose as well as positive error. Do you ask how this can be done? I will tell you. *Total depravity, regeneration, election, reprobation, divine decrees, divine sovereignty*, and the like, are terms much used by the orthodox. Now, let us persuade those of our friends who profess allegiance to the Prince Immanuel, to incorporate all such terms into their systems, carefully explaining them, when they think it prudent, in consistency with their sentiments. This will not be difficult; for they may assign almost any meaning to them, and it will be approved, provided it be such a sense as does not offend our friends. When they have done this, and their meaning is understood by our friends, the free use of these terms will do us no hurt, for they will not convey to them any ideas but what are consistent with the schemes they embrace. When the way is thus prepared, let one of our friends, in the character of an ambassador of the King, go into a congregation where there are many of the friends of the Prince Immanuel, and preach to them. Let him, in his preaching, abstain from teaching any positive error, which might cre-

ate alarm. Let him even preach some truths, such as all our disguised friends find it necessary to incorporate into their systems, in order to sanction the errors which they contain. Let him be careful, however, not to carry those truths too far, nor to explain them so fully as to have their connection with any others apparent. Let him also occasionally introduce such terms as are current among the orthodox, and used by them to denote their favorite truths. If he does not explain them, they will probably be understood by each of his hearers in accordance with his own views. If he hears any complaints that he does not explain them, he can say that these things are sufficiently understood already, and that no further explanation is necessary; and that he purposely abstains from explanations and proofs of those points, because it would have an unfavorable effect upon religious feeling. And he can, now and then, throw out some invectives against those who are always dealing in fine-spun metaphysics. By such means, he may check inquiry, and create strong prejudices against those who explain and prove the doctrines of the King's book. And in this way he will gratify our friends, and be likely to silence the suspicions which any might feel respecting his orthodoxy. And when he has continued this course for a time, and put down any disposition to inquire into the truth, among those who are the real friends of Immanuel, the great difficulty in our way will be removed, and error will of course prevail, without any further effort. I have strong hopes of the success of this plan. There will be no difficulty in getting it into use, through the instrumentality of those of our friends who profess allegiance to Immanuel. And when the example has been set by them, if we can prevail on some of his real friends to take a similar course, as we may hope to do, it will be all the better for our cause. The confidence that is reposed in them, as good men, will give great currency to their opinions and practice, and enable us to use their names, with great effect, against such as cannot be drawn into it, and will help us to put them down as opposers of every thing good.

Arđ. Can it be, brother, that the spirits of darkness have such craft and subtlety? And will the Prince, our Master, suffer them to carry such plots into execution?

Th. That they have more craft and subtlety than we can well conceive, there is every reason to suppose, from the wickedness of their temper, and the extent of the powers with which they were created, being originally angels of light; and from the long time they have been acquiring experience in the arts of deception. That the Prince, our Master, for wise reasons, suffers them to carry on their plots for a time, is abundantly

evident from what is said in the King's book, as well as from the history of all ages.

Ard. But is there not reason to suppose that some of these spirits have themselves suggested this dream to you, while they have really no such plots, merely for the purpose of filling your mind with prejudice, destroying your comfort, and trying to hinder the good that is doing in the world?

Th. I should not think such a device beyond their power. But perhaps you will not entertain such an opinion, when you have heard the whole of the dream; and especially when you consider on which side the strength of motives would lie. If they are really carrying on such plots, they would wish to create the general belief that they are not, the better to accomplish their designs. If they are not carrying on such plots, it would be of small consequence to them to induce the belief that they are, in the minds of a few such individuals as I am, whose feelings and opinions are not likely to be much attended to or regarded.

CHAPTER XXIV.

Ardent. It does appear, indeed, that if the spirits of darkness are carrying on such plots as your dream brings into view, they would wish, by all means, to make men believe that they are not, the better to accomplish their designs. For if it should be generally believed that they are, it would put men on their guard against them, and tend to their defeat. But, what further did you dream?

Thoughtful. After the Spirit of Error had proposed his plan, as I have related, for the suppression of the truth, which met the general approbation of the Council, it was inquired by one what could be done to destroy the effect of truth, where it should still happen to be fully and plainly preached, as might possibly be the case in some places. To answer which, the same speaker again rose.

Sp. of Er. We must induce those friends of ours who profess allegiance to Immanuel, to declare, with much assurance, that such preaching never has promoted revivals; and that there never can be any revival, so long as it is continued. If we can make some real friends of the Prince believe and affirm the same thing, it will be so much the better. But if we can-

not do that, there is usually a sufficient number of our friends who are always ready. If any instances are mentioned of revivals which have taken place under such preaching, it must be strongly denied that the preaching was such. If that should be proved, then we must try to have it ascribed to something else, which was done at the same time, which produced all there was, and affirm that there would have been much more if the preaching had been different. If the revival on the day of Pentecost should be mentioned, and those which took place under the preaching of Paul, they will trouble us indeed, but we must get over them as well as we can. And perhaps the best way, with all such cases of former times, will be to say, that the times are changed, that mankind are different, their habits are different, revivals are different, and it ought to be expected that the means of promoting them should be different. If, nevertheless, the truth which is preached should seem likely to produce any effect, and any danger should appear of there being a revival under it, then all our efforts should be directed to stop it. Church members should, if possible, be induced to make opposition to the truth. We know that when they can be induced to do it, we derive the greatest advantages from their opposition. It is usually more decided, and more persevering, and has more influence, than that of others. If any that are without hope seem to be impressed by the truth, and begin to feel that they are in an evil case, because convinced that they are not reconciled to the truth, let us persuade those church members to gather around them, and tell them that there is no need of being reconciled to those truths, that *they* never were, and that it is wrong for any to be. This will have an excellent effect. It will relieve their distress, confirm them in their hatred to the truth, and fill their minds with prejudice against those who preach it, so as to shield them against any further attempts to awaken them. And lest this should not be sufficient to prevent a revival, let every effort be made to divert the attention of the people from truth and duty. Let something *new* be got up, as often as possible. Let some strange event be brought to pass, which shall engross the public attention, and be matter of conversation. Let reports of something wonderful be introduced from other places, to be talked of. Let persons come in from abroad, whose ways are new and strange; and let the public expectation be excited of others that are to come, nobody knows when; and let it be kept on the stretch continually. By these, and by all other means that can be contrived, let the public mind be wrought up into a fever, and the public attention be directed every day to something new; and I greatly

mistake, if we cannot thus stop the most promising beginnings, and prevent the truth from producing any revival, and so bring it more and more into discredit. And I think we may depend upon the cordial assistance of those who have once committed themselves, by affirming that such preaching cannot produce a revival; because the maintenance of their credit requires that they should do all they can to prevent it, and prove their declaration true.

Sp. of Per. In this work I shall gladly assist, by stirring up as much opposition to the truth as possible, till every one who dares to preach it shall be driven from his post; which time I hope is not far distant. And it will be good enough for them, if they are so foolish as not to yield to the wishes of our friends, and suppress those sentiments which no loyal subject of ours can bear. And when they are driven from place to place, as strangers and pilgrims on the earth, having no certain residence, nor any to hear or countenance them, let them find pity where they can. They shall have none from any of those over whom I can exert an influence.

Sp. of Mal. Then what malignant pleasure I shall take, while the finger of scorn is pointed at them, and they are reckoned as the offscouring of all things. What fools they are, thus to sacrifice their interest, and comfort, and reputation among men, with their eyes open.

Beel. You are wandering a little from the point. The subject of consideration is, what can be done so to manage revivals as to prevent their doing an injury to our cause, and to turn them to our advantage; and particularly, what can be done to manage the friends of Immanuel. Our chief strength must be tried upon these, by craft and subtlety, to mislead them. One of these, who is particularly active and zealous, may do more to accomplish our object, when we can direct him, than a hundred great, and strong, and open opposers; as was acknowledged in the last century, by Edwards, one of our most determined enemies. But we so far succeeded then, that he confessed, in the time of it, that the work was greatly hindered, by our successful arts, and would have made three times as much progress, if it had not been for them. And after the work had passed by, a few years, and the effect of our efforts was better seen, he was constrained to give up a great part of what there was, as a work of that sort which we like. Will it do, to put in practice now the same arts which we practised then? Or have Edwards and Brainerd and Bellamy so completely exposed them that they cannot be successfully repeated?

Sp. of Self-Confidence. It is my opinion that they can be re-

peated now, with as great success as they were practised then. This is not an age of reading and thinking, like that, but an age of feeling and acting, and of feeling and acting, too, without much inquiry *why* or *wherefore*. After all those men said and wrote, to expose us, we succeeded then to blind the eyes of the multitude, and even of many true friends of Immanuel, as Edwards piteously complained. The glistening appearance of false religion dazzled their eyes, and they were led to regard, as the brightest experiences, those which left men firm in their allegiance to us. When they perceived the great affection, earnest talk, strong voice, assured looks, vast confidence, and bold assertions, of those whom I had myself trained to the work, they were overborne, and lost their judgment, and gave their confidence to those men, saying, "Surely these men are in the right; the Spirit of the King is with them, of a truth." By these means some of the friends of Immanuel were led to think they were mere "babes, in comparison with these flaming Christians," and some to conclude that they had no grace at all. Others were led to follow these men, and to imitate them, and to try to cultivate the same kind of religion in themselves, to the great injury of their souls. And "some of the most dangerous enemies to Immanuel, were called bright Christians, and encouraged and honored as such," by which means they were puffed up with pride, and confirmed in the delusions into which we had drawn them. And Brainerd also confessed, that little was said in his day, by most of the King's ambassadors, to guard against the danger of a false experience. Now, if there was so little disposition then to guard against our devices of this kind, as these men confessed, and if we were so successful, as they acknowledged, what reason have we to fear the want of success now? How many are there, at this day, who read the works of these men, or pay any regard to their warnings? Not enough, I am confident, to be any serious objection to our practising the same arts, with still greater success than we did then.

Sp. of Del. I am of the same opinion. And I think we shall find no difficulty in destroying the credit of those who try to discriminate, and endeavor to lead people to distinguish true experience from false. The prevailing turn of the present age is highly favorable to our success in this. And if men could not be made to discriminate then, if most of the King's ambassadors in that day said little on the subject, how much more is it the case now. How easily now shall we be able to persuade them to say little or nothing on the subject; and how unpopular shall we make it, if they do. Nothing must be said of the danger of embracing a false hope. Every hope

must be considered and treated as good. Every one who can be induced to entertain a hope, must be spoken of and treated as a converted man. And every thing that pertains to the experience of a converted man must be considered as alike genuine. We succeeded then, as Edwards confessed, to intermix much of that which is corrupt with that which is genuine, in the real friends of Immanuel. We introduced great excitement of the natural affections and passions, great heats of the imagination, and a high degree of self-righteousness and spiritual pride. And we were able, in many instances, to make those productions of ours admired and trusted in, both by the subjects of them and by others, as that which was most excellent; so that, what there was of the genuine in their experiences, was overlooked and despised. And, instead of being sensible that they were degenerating in their experiences, they thought they were growing rapidly, and were more and more filled with the Spirit of the King. And when we had thus prevailed to obtain the dominion over them, we led them about, at our pleasure, and made them the instruments of promoting such a work as we liked. Let us do this again: And if any suggestions of danger should be made to such persons, and they should be told to be on their guard, let us whisper to them, that those who are so highly favored as they, who are so full of the Spirit, and who live so near to the King, cannot be in any danger. And we know that the man who thinks himself most out of our reach is then most within our reach.

Sp. of S. Con. Yes; and in the same way, too, let us close the minds of those who are principally active in promoting revivals, against any instruction or admonition from others. Let some of us be employed to push them into as many wrong things as possible; while others persuade them not to listen to any admonition or advice, even from those of greater age and experience. Let us persuade them that they are so full of the Spirit, and that the King is so much with them, that there can be no doubt that they are right in the practice of every thing to which they feel themselves inclined. This device succeeded then, and I see no reason to fear its failure now. If we can make men think they are full of light already, and have no need of instruction, they will despise the offer of it, and feel themselves insulted by its being made. And we must bring it about, if we can, that these men should be wrongfully charged with spiritual pride, in some instances in which they are not guilty. When this is done, we can take advantage of it to persuade them that every suggestion of the kind respecting them is equally without foundation, and proceeds from an ill spirit in those who make it, and thus blind their eyes, and prepare them

for us to introduce a great deal of this nature unobserved, and to push them to greater lengths in that for which they are found fault with.

Sp. of False-Zeal. That is an important suggestion. For when things have been brought to pass, that the least objection to any thing that was done, was considered as a mark of wrong feeling in those who made it, and an evidence of coldness and deadness in them, I have been able to work to great advantage. And if any have been injuriously blamed, so much the better. Then I have had opportunity to blow up their zeal into a flame, to make them very quick-sighted to discern the deficiencies of others, and forward to reprove them, and that too in the most sharp and severe manner. And in some instances, I have so far prevailed as to render it "the manner of some to speak of almost every thing they saw amiss in others, in the most harsh, severe, and terrible language. It has been frequent of them to say of others' opinions, or conduct, or advice, or of their coldness, their silence, their caution, their moderation, and their prudence, and many other things that appear in them, that they are from the devil, or from hell; that such a thing is devilish, or hellish, or cursed, and that such persons are serving the devil, or the devil is in them, that they are soul-murderers, and the like; so that the words *devil* and *hell* were almost continually in their mouths." And such kind of language they were in the habit of using, not only towards wicked men, but towards such as they allowed to be the true friends of Immanuel, and towards the aged and respected ambassadors of the King, and others that were very much their superiors. "And they looked upon it as a virtue, and a high attainment, thus to behave themselves." And when pressed with the injunctions of the King's book, to honor superiors, and treat the aged with respect, they thought it a virtue to disregard them, and that it would have been very mean for such as they to make any distinction of persons, and to speak any more respectfully to the aged, or to any superiors, than to others. This device I propose to put in practice again; and by means of it, to overthrow all appearance of meekness and gentleness in the professed disciples of the meek and lowly Immanuel, and to fill their mouths with such language, as when heard among the lowest classes of society, is regarded as vulgar and profane. And I shall try to make it regarded as a mark of high sanctity, and zeal, and boldness, in the cause of Immanuel. And if any object to it, they shall be stigmatized, as cold, and dead, and hypocritical professors, who cannot bear to have the truth spoken of them; and they shall be made the subject of the most bitter invectives and the most censorious remarks, as examples of opposition,

hypocrisy, delusion, pharisaism, and the like. The more of such a bitter, censorious, contemptuous, and persecuting zeal, we can stir up, and the more we can direct it against the real friends of Immanuel, and get it expressed in such kind of language as I have mentioned, the more effect it will have, in hardening the impenitent, and deadening the effect of the warnings which are addressed to them. And if we can render it common among the zealous promoters of revivals, it will, in time, help greatly to bring revivals into disrepute and contempt.

Sp. of Er. And this will forward the execution of my plans for the suppression of the truth. For those who are disposed to vindicate the truth, are usually those who discriminate in matters of experience, and in matters of conduct, and neither approve nor condemn in the gross. And if they see much to approve and commend in the conduct of others, yet, if they see such things as these in them too, they will be likely when asked their opinion, to point out the things they think objectionable, as well as those they think praiseworthy. When they make any such objections, let the same kind of language be applied to them, and let it be made to appear a virtue to say bitter things of them, and to call them by opprobrious names. This will help to create prejudices against them, and diminish their influence and their power of supporting the truth. And perhaps we can, in the minds of many, form a close association between the support of the truth, and opposition to the work. If we can, this will give us great advantage to accomplish our plans for the general suppression of the truth.

Sp. of F. Ze. This is an important suggestion. And the only thing necessary to its success is, that we do, as we did in the last century, get people to judge others as unconverted, because they do not feel as they do. If an ambassador of the King dwells much on the difference between true and false experience, urges the importance of self-examination, and condemns, as false religion, those excitements of the natural passions and selfish affections which we have raised to the highest pitch, it will not be difficult for us to induce all those whom we have led to think highly of themselves for these things, to condemn such a man as one who knows nothing of experimental religion, and to consider as the most conclusive proof of it, that his performances do not animate them and increase those feelings in which they trust, but rather serve to deaden and destroy them. And when we have once induced them to embrace this opinion, it will be easy for us to make them believe that every thing about him and his performances furnishes more and more evidence of its correctness. And when we have thus prepared them for it, there will be no great difficulty in making them

think it is their duty to do what they can to destroy the character and influence of such ambassadors of the King, and to drive them away. And if some professed ambassadors of the King can be induced to think and act so, it will be all the better. They can help to encourage any uneasiness which may exist among the hearers of those who are thus condemned. This will have an excellent effect, in many ways. For if it should fail of driving such ambassadors from their places, yet nothing tends to hinder revivals, and destroy the most hopeful beginnings, like stirring up divisions and contentions, and setting the ambassadors of the King one against another. This measure, therefore, must be pushed as far as possible. And if any seem disposed to hold back, for fear of being guilty of rejecting an ambassador of Immanuel, and thus of virtually rejecting him, as he has taught, they must be spurred on. Moderation must be cried out against, as a bloody, hell-peopling charity; and the performances of these men must be the more condemned, as "poor, dead, dry things," and they must be represented as no better than "soul-murderers."

Sp. of Del. There is an excellent way of leading men away into those things, which we practised then with much success. It is that of persuading some of the more bold to "censure others, and cast reflections upon them, in open prayer. This has a fair show of love;" and is a capital way of blinding the eyes of those present. For who can object against praying for others, and especially for ambassadors of the King? And under the pretence of praying for them, how easy it will be, for those who are disposed to do it, to take this opportunity of expressing all the bad things that have been thought about them? And it is the "boldest way of reproaching them that can be imagined; because it implies an appeal to the Searcher of hearts for the truth of those censures" and reproaches which are thus cast out.

Sp. of F. Ze. Yes; and perhaps it may be carried further, too, as it was in those days. Perhaps we can induce some to go so far as to mix imprecations with their prayers, and to curse others in the name of the King. This will be a great triumph for us, if we can bring it about. And I see not why we cannot now, as well as then. Let us induce them to pray that others may be converted or removed out of the way, converted or taken away and sent to hell now quickly, before their guilt is greater. And if we can induce them to pray in this manner, for those they think unconverted, perhaps we can also induce them to pray thus for those they think "cold, dead, stupid saints, under the idea that they are hindering the work, and are doing more hurt, and leading more souls to

hell," than the unconverted are. And if we can once make them believe it is right to pray for such things, perhaps it will not be difficult to make them believe, "that that which they may pray for, they may seek, and use means to accomplish." And if any more considerate ones should talk with them, and try to convince them of the wrong of praying thus, we must make them believe, as we did then, that their prayers are inspired, and that it is not they that speak, but the Spirit of their Father that speaketh in them, and does, as it were, force them to express themselves in this manner. And thus, perhaps, we may not only render them deaf to all remonstrances, but make others believe that such holy men cannot be in the wrong, and ought to be imitated.

Sp. of Mal. What a delightful scene it will be to us, when prayer-meetings can be made to assume such a form!

Ard. How desirable it seems, that men should be well aware of the arts and plots which the spirits of darkness are carrying on against them. Surely, they will not be so imposed upon, after all the warnings they have had from Edwards, and others.

Th. He did not appear to expect his warnings would have much influence. He says, "The devil, by his cunning artifices, easily dazzles the sight of men, and puts them beyond a capacity of a proper exercise of consideration, or hearkening to the dictates of calm thought and cool understanding. If, in a sedate hour, they are by reasoning brought to allow such and such distinctions, yet the next time they come in the way of the great show of false religion, the dazzling appearance swallows them up, and they are carried away."

CHAPTER XXV.

Ardent. Have you told the whole of your dream?

Thoughtful. No; the consultation proceeded, as follows:

Sp. of Del. The preceding observations remind me of one thing which must not be forgotten, and from which we derived much advantage in the last century. We must lead those who are forward in the work to court opposition and persecution, and take pains to provoke it. And then, when they have raised it against themselves, to plead it as an evidence that they are right, because it is written that the followers of the Prince shall suffer persecution.

Sp. of Per. Yes ; and then I can urge them on to persecute others, in their own vindication. At least, I can hope to lead them to be loud in the cry of *persecution, persecution*, and to be vehement and noisy in their complaints, and to vindicate themselves in a way of bitterness, and high censuring of others ; and then to justify themselves in it, by pleading that “it is not their own cause in which they are thus vehement, but the cause of their Master,” as was the case of Peter, when he drew the sword and began to smite with it, without waiting for orders so to do.

Sp. of S. Con. And when they have thus provoked opposition against themselves, I can whisper to them that it is because they are so much better than others, so much more faithful in the discharge of duty, that they are thus persecuted. And I can take occasion from it to make them more bold and assuming, and to put on a dictatorial air, both towards God and man. Under the notion of a holy boldness and familiarity, all reverence and dread of the Divine Majesty must be laid aside. And under the impression of their own superiority, they must be led to expect that all others should submit to their dictation, and yield them the deference of preceptors, and to be much offended if others do not freely acknowledge it, and pay them all the respect which they think is their due. Much may be done in this way. It is the natural temper of mankind to desire to be as gods ; and it is not difficult to persuade them that they are, especially if they have been the instruments of accomplishing some great things. You all know, that in this way we gained an advantage over Moses, and got him excluded from the promised land. How unlike the meekness he commonly manifested, was his language at that time, “Hear now, ye rebels, must *we* fetch you water out of this rock ?” There will be no difficulty in persuading the multitude to help us in this. The inhabitants of Lystra manifested the natural disposition of mankind, when they acknowledged Paul and Barnabas as gods, and went about to offer sacrifices to them, because a lame man had been healed.

Sp. of Fa. And it will help greatly to accomplish this object, if we can make men believe now, as we did in the last century, that “it is the manner of the King, now in these days, to guide his saints, at least some of the more eminent, by inspiration, or immediate revelation, and to make known to them what shall come to pass hereafter, or what it is his will that they should do, by impressions that he by his Spirit makes on their minds.” This will open a wide door for us. For, we cannot only puff up with pride and self-confidence those who imagine themselves thus distinguished, and lead those who

think so of them to regard them as oracles, but we shall thus have an opportunity to set ourselves up as oracles, and to have our suggestions regarded as the infallible rule and guide of the King's subjects; and then we may direct them at our pleasure.

Sp. of Er. And thus we can bring the King's book into contempt, and render its doctrines and precepts despised, as our past experience abundantly shows. And "this error will defend and support all errors," both of sentiment and practice. For, how shall a man, who is not thus inspired, presume to instruct or correct one who is "guided by the immediate counsels and commands of the great King himself!" And the notion must be made to prevail, that this is a distinction which belongs to some of the most eminent saints, and is a mark of the peculiar favor with which the King regards them, that the ordinary sanctifying influences of his Spirit may be despised, and Paul's preference of them above miraculous gifts may be made to injure his credit as an apostle; and that men may be led to admire others, and almost worship them, for the imagined possession of that which Balaam and others of our friends have really had in former times.

Sp. of Fa. It is probable that some will be slow to believe that any are inspired now, because the King's book is completed, and declared to be a sufficient and perfect rule, and men are forbidden to make any additions to it. But we must meet their objections with such declarations of that book as speak of men's being *led by the Spirit*. It is not likely that many will examine closely enough to see that such declarations have reference to the sanctifying influences of the Spirit, and not to inspiration. We must induce them to take it for granted, that they refer to such a leading as we wish them to believe. And then, when we have made this belief to prevail, and prepared men to expect new revelations, suggestions, or impulses, we can make such suggestions or impulses as we please, and lead them about at our will. And not only so, but when it is believed that they are led by the Spirit, we can easily make men believe that those who object to any thing they say or do, are opposing the Spirit, and ought to be shunned and denounced as monsters of impiety.

Sp. of Del. We have been greatly assisted, heretofore, in making men believe in impulses, by inculcating wrong views of the prayer of faith. For, though it is true, that when any have prayed with a right temper, and have had much of the true spirit of prayer, they have reason to think their prayer is heard, and accepted, and will be answered in what they ask for, or in something else which the King sees to be more for his honor and glory, we made them believe they should certainly

have the very thing they asked for. And then we took occasion to mislead and deceive them, by making strong impressions upon their imagination, and exciting a strong persuasion that the thing they asked for should be granted, and leading them to the exercise of a self-righteous confidence in their prayers, and a high conceit of themselves as eminent saints and special favorites of the King, and also a high conceit of the prayers they had made, because they were much enlarged and affected in them; and thus made them positive that the thing would come to pass. And when they had once conceived such a notion, it was easy to make them grow stronger and stronger in it, and to make them think it was from an immediate divine hand upon their minds to strengthen their confidence; when in reality it was only by their dwelling in their minds upon their own excellence and high experiences, and great assistances, whereby they looked brighter and brighter in their own eyes. And because the things they have prayed for have come to pass, we have made them believe it was connected with such particular impulses and impressions, and have thus "led some of the true friends of Immanuel to believe they were favored with the same kind of influences that the apostles and prophets had of old." Indeed I have so much confidence in the influence of this notion of the prayer of faith, that I believe, if we can only get it extensively embraced, it can be made the grand instrument in our hands of making revivals just what we desire to have them.

Sp. of Er. In these various ways, I think we can prevail now, as we did before, to deceive and mislead many of the real friends of Immanuel. And as we then led far out of the way some of the most distinguished leaders in the work, as Whitefield and Brainerd both acknowledged we did them, in some instances, I see not why we may not do the same now. And if we can, we must then take advantage of their popularity, to inculcate an error which can be made of great service to us. It is the notion that if the King gives great success to any men, or any measures, that is a proof that he approves of them, and that they are certainly right. We made use of this argument in those days, and with great success. For when any found fault with such persons, or with any thing they did, we were ready to raise the cry, that the "King had smiled upon them, and blessed them, and given them great success, and that however men undertook to charge them as guilty of many wrong things, yet it was evident that the King was with them, and then who could stand against them?" With such a plea we "stopped the ears of those who were blamed for their misconduct," and prepared the multitude blindly to follow wherever they should lead the way. Let us again inculcate the same principle. It

will be the best shield against any attempts which may be made to correct the errors into which we wish to lead men, and contribute essentially to the accomplishment of our schemes. It will also justify "the deceitful, lying contrivance of Jacob, by which he succeeded in obtaining the blessing, and the covetousness and thievery in which Judas lived while he was working miracles and casting out devils." And if we can connect with it the idea, that because they have enjoyed "much of the presence of the King, and the special comforts of his Spirit, at the time of their doing the particular thing for which they are blamed," that is a sure evidence that they were in the right, it will be all the better. For that "will justify the polygamy of David, and Solomon's transgression of one of the most plain and positive directions of the divine law." And when success is made the criterion of right and wrong, it will be easy for us to lead people to condemn and despise all the ancient prophets, and even the Prince Immanuel himself, for their want of success.

Beel. You have now brought into view the principal devices which we successfully practised in the last century, and by which we prevailed, so greatly to mar and hinder the revival of that day, and to turn it to the advancement of our cause for many years after. I entirely approve of the advice to try them again; and I anticipate the same success, if not greater. Proceed to the execution of your several parts. Get as many of our friends as possible introduced into the churches and into the ministry. Increase the prejudices which are entertained against the truth, that the ears of men may be turned away from it, and be turned unto fables. Use all your craft and subtlety to mislead the friends of Immanuel. Persuade the ambassadors of the King to neglect the understandings of men, and to address themselves only to their passions. If any sinners are awakened, hurry them from meeting to meeting, and ply them with visits upon visits, that they may have no time for reflection, or for reading the King's book. Let them be agitated with a sense of their danger, when that can no longer be concealed, but let them be kept from any discovery of the real temper of their hearts. Keep them from discovering the character of the King, that they may not know to what they must become reconciled. When they ask what they must do to be saved, let them be told that they cannot change their own hearts, but that they must pray, and seek religion, as well as they can with their present hearts. And let them be encouraged with the hope that by persevering in this they shall be safe. We know that, so long as they follow such directions, they will continue in our hands. If their distress continues, and cannot be relieved without a hope, we can take several ways

to lead them to embrace such a one as we wish. Perhaps our old methods may succeed with some. Perhaps we may lead them to believe their sins are forgiven, by some dream, or vision, or impression upon the imagination, or the suggestion of a text of scripture; or we may persuade them it is their duty to believe it without any evidence, and that saving faith consists in believing that their sins are forgiven. Perhaps new methods may succeed better with others. Let them be told to submit to Immanuel, to submit to be saved; and let them understand this to mean only that they must be willing to part with the pleasures of this world for the sake of securing their future happiness, just as is practised by our friends the worshippers of Juggernaut. Let them be persuaded to promise that they will do this at a particular time, and make it a matter of calculation. And when the time arrives, we must stand ready to persuade them that they do submit. As soon as they get this idea, their distress will be gone, and they will feel happy. And this must be called conversion. And then all must stand ready to rejoice with them, and flatter them that they are converted; and the idea must be encouraged, that for them or others to have any doubts of the reality of their conversion, is the dreadful sin of unbelief, and proceeds from the suggestions of the enemy.

Sp. of Del. Let me suggest one thing. When sinners are awakened they must be prayed for. No one can object to that; for it is a duty to pray for all men. When any have embraced a hope, let them be mentioned as examples of the efficacy of prayer. This will induce others to ask to be prayed for too, with the expectation that they also shall be converted in consequence. Let them know that they are to be thus prayed for, and it will scarcely need any help of ours to persuade them that the same prayers will be heard for them, as were heard for others. As soon as they know such prayers have been made, they will feel better, and begin to think that if they are not converted already, they surely shall be. As soon as they are thus relieved, and begin to find their distress removed, they will begin to think they are converted, and to rejoice in hope. And if we can lead the friends of Immanuel into the same erroneous views of the prayer of faith, that we did in the last century, and take the same advantage of it, it will greatly contribute to this result. When we can make them think they have prayed in faith for the conversion of an individual, they will be likely to expect it, and perhaps to predict it, and possibly to let him know it, and then the work is easy. And perhaps we can induce some to tell those who begin to question the genuineness of their hope, that they have

no occasion to doubt, because they have prayed in faith for them, and they cannot be lost. If we can only accomplish this, it will make our delusions strong.

Sp. of Er. And if this can be done, we may hope to mislead people in respect to what is evidence of a good hope, and make them despise such marks of conversion as are laid down in the King's book. We did this in the last century, and with great effect. We led them to make much of their happy feelings, and of such inward suggestions of their good estate as we could make, and to call them the immediate witness of the Spirit. And we led them to think much of external acts of worship, which hypocrites may abound in, as well as real saints, such as praying, hearing, singing, and attending religious meetings, with much earnest talk, and "honoring the King with gestures, such as bowing, or kneeling," and prostrating themselves before him, and the like; while we made many think lightly of moral duties, such as acts of self-denial, righteousness, truth, meekness, forbearance, forgiveness, and love towards their neighbor. If we can again lead people to do the same, and to consider the former as the best evidence of a good hope, while the latter are made light of, it will be easy for us to confirm the hopes of hypocrites, and induce the multitude to regard them as the most eminent saints. For we know that "hypocrites and self-righteous persons much more commonly abound in the former kind of practices than the latter;" for they are the cheapest part of religion, and the least contrary to the lusts of men. "Let wicked men enjoy their covetousness, and their pride, their malice, envy, and revenge, and their sensuality and voluptuousness, in their behavior among men, and they will be willing to compound the matter with the King, and submit to any forms of worship, however burdensome, as appears from the example of the Pharisees, Papists, Mahometans, and Pagans." Let us then lead men to disregard and despise those evidences of a good hope, which Immanuel will mention in the great day, and which are laid down in the King's book, and make those to be chiefly relied upon which our friends can practise as well as any. This will discourage the study of the King's book, and make men neglect to examine themselves by it. It will bring into contempt and disgrace such old-fashioned evidences of a good hope, as the love of the truth, a teachable disposition, humility, meekness, gentleness, in honor preferring one another, a disposition to seek the purity and peace of the Church, a strict regard for the Sabbath, the maintenance of veracity, and the discharge of other moral duties among men. And it will encourage, and flatter, and exalt, those who are forward, and bold, and noisy,

and assuming, and self-confident, though they are destitute of any real mark of a saving change. And thus it will lead men to believe, what we wish, that every one that saith, Lord, Lord, with sufficient earnestness, shall certainly enter into the kingdom of Heaven; and it will secure, now, as it did in the last century, among those who shall be esteemed the best friends of Immanuel, a multitude of loyal subjects to our kingdom.

Sp. of Del. And it will help to accomplish this end, if we can prevail now, as we did then, to bring forward those who are *novices*, and give them a prominent share in the work. We must try to discourage, and keep in the back-ground, those who are men of age and experience, who are not ignorant of our devices; and, as soon as any embrace a hope, we must persuade them that their experiences are remarkable, and that none are so well qualified as they, to be leaders. And we must have them encouraged, and put forward, and applauded, and followed after; for none are so likely to answer our purposes, and assist in the execution of all our plans.

Sp. of Per. Yes; and if any of more age and experience begin to make any objections, or if it is feared they will, against any thing that is out of the way, we must endeavor to stop their mouths, by enjoining silence upon them. And we can do this with great plausibility too, because it is well known that opposition in the Church is a great hindrance to a real revival. And if they will not be still, and keep in the back-ground, we must raise an outcry against them, as opposers of the work, and put them down: that those whom we can better manage may have no such obstacles in their way.

Beel. Go, then, and execute your plans. And let it be the care of all to blind the minds of men, that they may be kept in ignorance of our devices. Let them be persuaded that we are too ignorant, or too feeble, to carry on any such plans; or that the King is too good to suffer us to mislead any of his creatures to their destruction; or what is still better, that they are themselves too wise and good, to be in any danger from us. And if any of the friends of Immanuel should be convinced they have been led out of the way, or any should endeavor to convince them of it, let it be said at once that nothing of this kind must be acknowledged, lest it should give occasion to opposers to triumph and behave insolently. If such a notion can be made to prevail, it will help us to perpetuate what is wrong, and contribute greatly in the end to the success of our schemes. Let none be suffered now to follow the example of Whitefield and others, and make retractions. But if any have committed sin let them stand fast in it, and justify it, and

be persuaded that it is duty so to do. So shall we cast down many wounded, and gain at least one more triumph, before our great enemy, the Prince, appears to put an end to our reign.

When Beelzebub had thus said, he dismissed the assembly, and they retired. Upon this, "I awoke, and behold it was a dream;" but I am strongly inclined to believe, that "the dream is certain, and the interpretation thereof sure."

CHAPTER XXVI.

WHEN Thoughtful had finished relating his dream, I saw that the pilgrims went on together, conversing on the various arts and wiles which are practised by the spirits of darkness, to beguile unwary pilgrims. And sometimes they read in their books the various cautions addressed by the King's direction to such as travel in the pilgrim's path, that they be not deceived, that they examine themselves, and that they try the spirits; and sometimes they conversed upon the importance of a thorough knowledge of the King's book, by which to detect the false reasoning and guard against the errors to which they might be exposed. And they felt themselves much refreshed and strengthened by what they read, and by their mutual exhortations and cautions; and were led to think of the truth of that declaration, that two are better than one, in times of danger and temptation. So, as the evening drew on, they approached the town of Vanity; and having entered the western quarter of the town, they readily found a house of entertainment, which was kept by a venerable old man, named Experience, by whom they were courteously received, and after due examination, according to the ancient custom, were admitted into the house, and liberally supplied with suitable refreshments. Then, after supper, they desired an opportunity for free conversation with their aged host, from whom they hoped to learn many things which should be for their benefit in their further progress, as well as for their present advantage while they were passing through this great and populous city.

Experience. I rejoice to see pilgrims manifest an inquiring disposition, and a readiness to learn of those who have lived longer than themselves; and especially in these days, when such a disposition is not so common as might be desirable.

Ardent. I rejoice to have an opportunity to receive instruction from any one, and especially from one who has been for so many years in the service of the Prince our Master; and hope I shall not fail of being essentially benefited by the interview.

Th. Perhaps my natural disposition is more inquisitive than that of some; but, from whatever cause, I am not readily satisfied with merely travelling on, and taking no notice of passing events; nor with merely looking at the surface of things, without inquiring, as far as I can, into the nature and reason of what I see. And it would be folly in those who have been so short a time as we have in the pilgrim's path, to neglect the means of instruction which the Lord of the way has kindly provided, and especially when opportunity is afforded of listening to the counsels of age and experience.

Ard. I have been particularly desirous of reaching this town, because I have understood that its condition is much improved of late.

Exp. It is considerably altered, since the pilgrim Christian passed this way. His companion Faithful, you know, died a martyr in this town, and he himself was shut up in a cage, and otherwise maltreated, for refusing to conform to the sinful customs of the place. It is not common, now, in the same parts of the town, for pilgrims to be treated in the same way. In other parts it is still dangerous for pilgrims to appear openly in their true character.

Ard. But I have heard that many of the inhabitants of this town have become the loyal subjects of the Prince Immanuel, and that their number is so rapidly increasing, that it is confidently expected a very few years more will suffice to bring the whole city into cordial subjection to the Prince, and a cheerful obedience to his laws.

Exp. There are many individuals who sojourn in various parts of the town, who are the loyal subjects of the Prince Immanuel. None make it their permanent abode. Some are stationed here, for many years, as I have been, by the Lord of pilgrims; and while here, they endeavor to do something to promote his cause, and bring as many as possible to submit to his government. And their efforts have not been without considerable success, in some instances, for which they have great reason to be thankful. But after all, when compared with the whole population of the town, the subjects of the Prince Immanuel here, are but a little flock.

Ard. I had heard so much of the great and noble institutions which have been formed in this city within a few years, and of the success of their efforts for bringing back to their

allegiance the revolted subjects of the King, that I was ready to conclude the work was in a state of very rapid advancement, and that the number of the friends of the Prince must, by this time, bear a very great proportion to the whole number of inhabitants.

Exp. It is matter of regret that too high an idea should be formed of what is doing, because it must give rise to expectations which cannot but be disappointed. And this may have a discouraging effect, and hinder the exertions which a sense of duty would prompt, and which a correct view of the state of things would show to be necessary.

Th. What is the proportion you estimate the friends of the Prince to be, of the whole population?

Exp. What proportion are the *real* friends of the Prince, it is difficult to say. In the Eastern section of the Northern division of the American quarter, where the proportion is doubtless greater than in any other part of the city, it is thought about one in twelve *profess* a cordial subjection to the Prince. But, from the views they entertain of his character, and from the lives they lead, very many of these give evidence that they are not his friends in reality. About three-fourths of the town probably never heard his name. And in many of the streets where his name is often heard, there is little or no true knowledge of him.

Th. Will you please to give us a general view of the religious state of the town, stating such particulars as it may be useful for us to know?

Exp. The town is divided into four quarters, the European, Asiatic, African, and American. The last is separated from the others by a channel of waters, and was not much known to the inhabitants of the other quarters, till about two centuries ago. Till that time, its inhabitants were the willing subjects of the Prince of Darkness, and knew nothing of the Prince Immanuel. About that time, adventurers from the European quarter passed over the channel, and commenced settlements in various parts. The Southern division, and the Southern parts of the Northern division, were occupied by emigrants from Spanish street, Portuguese street, and other subjects of the Roman pontiff; as were some other parts of the Northern division. And their descendants chiefly remain under his influence. The Western section of the Northern division still remains a natural as well as a moral wilderness. The Eastern section was occupied chiefly by emigrants from British street, whose descendants have become a great and wealthy community. The most Easterly street is called *Pilgrim street*, from those who first settled it, who fled across the channel to escape

persecution for their allegiance to the Prince Immanuel. Their descendants have become numerous, and have assisted in building several other streets further west.

Ard. Among the descendants of those pilgrims, I suppose the friends of Immanuel are quite numerous; for they would take measures to secure to their children the privileges for which they fled to the wilderness.

Exp. They took the best measures in their power; but they could not, with their institutions, leave to their descendants the spirit which they themselves possessed. Something of that spirit is still to be found among them; but in general, they have very much degenerated. The proportion of professed friends to Immanuel which I mentioned, is the proportion of the whole community of which I have spoken. But it is not much greater in Pilgrim street itself, and the streets contiguous.

Ard. British street has, I conclude, very much improved in its moral condition, since those pilgrims fled from it; for there, I understand, are the greatest institutions in the town, for the circulation of the King's book, and other benevolent objects.

Exp. Its condition has improved, in some respects. The real friends of the Prince, who sojourn there, do not meet with any such interruption, in their attempts to serve him, as was frequent in those days. They are rather had in honor, and treated with respect, by the great ones of the town; and have so great influence, that many, who are not in heart friendly to the Prince, assist them in their benevolent efforts. In this is to be seen the good providence of the King, who turns the hearts of men whithersoever he will; and when it seems good to him, inclines them to show favor to his people and to his cause. The great institution for circulating the King's book was formed there, at the beginning of the present century, and through its influence and aid, similar institutions have been formed in several other streets in the European quarter, and many copies of that book have been circulated in various languages, not only in the European quarter, but to some extent in other quarters. And they have given some aid to a similar institution in the American quarter, which is actively engaged in the same work.

Ard. It cannot be long, if these institutions go on as they have begun, before the King's book will be in the hands of every man in the whole world.

Exp. The British institution probably does more than all the rest put together. It now issues (1828) about a third of a million copies a year. If the world contains nine hundred millions of inhabitants, it would take that institution twenty-

seven centuries to furnish that number of copies. If the world were now supplied, and one half that are born and die every thirty years should once in their life time have a new copy, it would require the supply of fifteen millions a year to do it, which is more than twenty times what are now issued yearly, by all such institutions. You may easily see, therefore, that, at the present rate of their progress, they are not making very rapid advances towards supplying the world.

Th. I am surprised at this result; for, though I had thought the amount of what is doing towards the supply of the world was overrated, yet I had not thought it was so very far short of what is necessary.

Exp. A similar mistake is often made with regard to the efforts of other institutions. Several associations have been formed in British street, and some in other streets of the European quarter, for raising up and sending forth suitable persons, into various parts, among the revolted subjects of the King, to persuade them to lay down their weapons of rebellion, and become reconciled to their lawful Sovereign. Some success has attended these efforts, which is matter of rejoicing and thanksgiving to every one that loves the cause of the Prince Immanuel. And because of this success, some have seemed to conclude that the work of converting the world was very far advanced, and approaching rapidly to its accomplishment. When, in truth, if the whole number of those who are perishing for lack of knowledge were considered, it would appear that the work is yet scarcely begun, and that these efforts must be vastly increased, in order to make any considerable impression upon the territories of darkness.

Ard. Much is done, I understand, in the American quarter, and especially in Pilgrim street and the streets adjoining, to assist young men of hopeful qualifications, in obtaining a suitable education to become ambassadors for the King; and the number of such, I conclude, is rapidly increasing.

Exp. It is increasing, in the community in which I reside. But it is not increasing so fast as the increasing need. For the vacancies by death, and by the increase of population, more than keep pace with the increasing number; so that the actual deficiency is becoming greater and greater. Indeed, if the population of this community should increase, in the same ratio, for a century to come, that it has during the last century, and the increase of competent religious teachers should not be at any greater ratio than it has been, it is believed that a large majority of our population would be destitute.

Ard. I have seen statements of the amount annually expended by the various benevolent institutions, which look as if

the time had come when men devoted themselves and all they possess, to him who is Lord of all.

Exp. A few appear to do that; but they are very few, compared with those who appear to think all things made for themselves, to minister to their own gratifications.

Ard. Are not great complaints made, by those who feel no interest in the work, that so much money should be expended for such purposes?

Exp. Yes; but they do not make the same complaints at the much greater amount which is consumed upon those vices which ruin both soul and body.

Th. I suppose the single article of intoxicating liquors costs more than all that is given for charitable objects.

Exp. The amount in other parts is not so well known. But, the inquiry was made, not many years since, how much was brought into the community in a single year, besides what was manufactured in it, of which no account was taken; and the result proved, that the whole income of the benevolent institutions, in the European and American quarters both, for thirty years, had been less than the amount of that single year's importation of liquid poison!

Th. We interrupted you, I believe, in your account of the general state of the different quarters of the town, in regard to religious matters.

Exp. In the European quarter, most of the real friends of Immanuel are to be found in British street, where the proportion is probably something less than in our section of the American quarter, but is thought to be on the increase. In French street, the number is very small. In Dutch street, perhaps something more, in proportion to its population; but very much below what it was in former times. In some portions of German street, though the number is small, it is thought to be increasing a little of late. In Swiss street there are a few, but in a depressed condition, especially in Geneva square, the former residence of John the Theologian, where they are scarcely tolerated, the house he occupied having gone into the hands of those who style themselves Liberals, but who in reality are a bigoted and persecuting sect, at once stripping the Prince Immanuel of his honors, and persecuting his humble followers. In Spanish street, pilgrims are not tolerated at all, nor in Portuguese and Italian streets. In Swedish and Danish streets true pilgrims are rarely met with, though tolerated. In Russian street they are scarcely tolerated, and the few who sojourn there, often meet with trouble. Turkey street is under the control of the disciples of the False Prophet. In the Asiatic quarter, the most populous of all, and the ancient

resting place of pilgrims, no real pilgrims are known, except those who have gone from the other quarters, and a few whom they have been instrumental of turning from their allegiance to the prince of darkness. Ambassadors of the King have been sent from the European and American quarters, into various places in that quarter, and have had sufficient success to encourage them, and give reason to hope that through their influence in instructing the rising generation, and in circulating copies of the King's book, some sensible and permanent impression will be made upon that quarter, of a salutary nature. Something to the same amount may be remarked of the African quarter, the inhabitants of the central and southern parts of which are more generally ignorant and savage, than those of the Asiatic quarter, but, at the same time, more ready to receive instruction, and to cast away their idols, when the knowledge of the King's book is introduced among them. It is in the southern extremity of that quarter, where the inhabitants were previously more debased in their condition than in the north, that the ambassadors of the King have had the most success; but they have not yet penetrated very far from the borders: and the great mass of the inhabitants of that quarter are the willing slaves of the prince of darkness. This is a brief view of the religious state of our town, according to the best of my knowledge at the present time, (1828.)

Th. Do you think that those **who** are really pilgrims now, are in a better state, and have more of the true spirit of their Lord and Master, than those of former ages?

Exp. I think not; though I must acknowledge that some of my friends are of a different opinion.

Ard. Was there ever a time known, when so much was done for extending the kingdom of the Prince Immanuel, by circulating the King's book, promoting the instruction of the rising generation, raising up and sending forth ambassadors of the King, and the like? And is not this evidence of a decided superiority of the pilgrims of the present age, above those of any former period?

Exp. It is acknowledged that more is done for these objects at the present time, than was done a few years ago; but nothing that will bear a comparison with what was done in the days of Paul and his associates. Besides, the times are changed; and many things conspire to render these objects popular, and there are many worldly inducements to join in promoting them; so that great exertions to promote them *may* proceed from other causes than an uncommon share of the true spirit of pilgrims.

Th. I have supposed that worldly prosperity commonly has

an unfavorable effect upon the spirit and temper of those who are true pilgrims, as well as upon that of others.

Exp. It has been so in all ages. A state of outward depression and trial is the state in which the Church has ever enjoyed the most internal prosperity. With outward prosperity, corruptions have come in; many have assumed the name of pilgrims, who were not so at heart, and those who were so, have degenerated in spirit. The love of wealth and the love of distinction, have sprung up in their breasts, and been suffered to have great influence. And jealousies, and envyings, and strife, and evil speakings, have followed in their train. And with all the seeming zeal and activity of the present day, there is reason to fear that very much of the temper of this world is intermingled. It is painful to see those, who, we hope, are at heart real friends to the meek and lowly Immanuel, so far forget what becomes them as his followers, that, were it not that the subject of their deliberations has a relation to his cause and kingdom, we might sometimes mistake them for an association of politicians, attempting to compass their ends by imposing appearances, by craft and subtilty and management, and by every art which is practised by the men of this world. Yet such things are too often seen, painful as they are; and I believe more frequently than in former times. I think the piety of this century, if more active than that of the last, is also more superficial, more boastful of its achievements, more noisy in its pretensions; and on the whole, it is extremely questionable, whether it is not farther from the true standard. I trust there are some to whom these remarks do not apply; but I fear their number is comparatively small.

Th. Why should outward prosperity produce this effect, while persecution is favorable to deep and humble piety?

Exp. Many reasons might be given. I will mention one. It is the influence of example and of persuasion. When men persecute us, it rather drives us off, and disposes us to be unlike them; but when they favor and court us, we are more likely to listen to their persuasions, and endeavor to please them, and are easily influenced by their example. So that a pilgrim is scarcely ever courted by men of the world without great injury to himself, and to the cause of his Master.

When they had thus discoursed together, the pilgrims retired to rest for the night, after they had united in the customary devotions of the evening, which were concluded by singing the following hymn:

“ See the vain race of mortals move
Like shadows o’er the plain;

They rage and strive, desire and love,
But all their noise is vain.

“Some walk in honor's gaudy show ;
Some dig for golden ore ;
They toil for heirs, they know not who,
And straight are seen no more.

“What should I wish or wait for then,
From creatures, earth and dust ?
They make our expectations vain,
And disappoint our trust.

“Now I forbid my carnal hope,
My fond desires recall ;
I give my mortal interest up,
And make my God my all.”

CHAPTER XXVII.

In the morning the pilgrims arose, refreshed with their night's rest, and desirous of further conversation with their kind host. So, after some time had been thus spent, Experience invited them to continue for a season at his house, during which they might visit some of his friends in the town ; and by intercourse with them, and from their own observation, have opportunity to learn such things as should tend to strengthen their faith, increase their watchfulness, and render them more humble, prayerful, and diligent, in their further progress.

Then he called his son, whose name was Caution, and bid him walk out with the pilgrims, and introduce them to some of his friends in the town, such as Mr. Lovegood, Mr. Standfast, Mr. Considerate, Mr. Meek, &c.

So they walked out, and as they proceeded along the street of that great city, they beheld many edifices, which seemed by their form, to be places erected for the worship of the great King, at the sight of which the pilgrims were much pleased, considering it an indication that they were in the midst of his loyal subjects ; and began a conversation as follows :

Ardent. How numerous are the places of worship, in this part of the city ; and many of them are splendid buildings too. Surely the inhabitants must be distinguished for their piety.

Caution. The profession of regard for the King, is common in this part of the town. But it would not be safe to consider the number or the splendor of their houses for worship, any

certain mark of their piety. It is sometimes an indication of the want of it.

Ard. How can that be? Surely, if there are no places for public worship, it is an indication that the people do not observe the ordinances of the King. And I think it is mentioned in the King's book, as a mark of the prevalence of impiety, when the places of public worship are suffered to be in ruins. Men were sharply reprov'd by the prophet for accommodating themselves with splendid edifices, and leaving the house of the Lord in a mean and ruinous condition.

Cau. True; but the opposite of that which is wrong, may not always be right. Men are often too much influenced by pride, in adorning their places of worship, as well as in adorning their own houses. It is proper in both cases, where the means are sufficient, that such edifices should be erected, as will be neat, convenient, and durable. But to go beyond that, for the sake of making a greater show than their poor neighbors, is certainly wrong. It is a needless waste of that which might be employed in promoting some useful object; and is a misapplication of that which belongs not to us, but is merely intrusted to us for a season, as stewards, who must give an account to Him who is the great proprietor of all. The needless expense lavished upon one of these splendid buildings, would erect a convenient house of worship for some poor congregation who have none, or help support the ordinances of the Gospel where they are not enjoyed.

Ard. I perceive my mistake in this particular. But still I do not see how the great number of these edifices can be considered other than an indication that the people have a great desire to enjoy the ordinances of the Gospel.

Cau. You perceive that in some cases two or three stand very near together, and any one of them appears to be large enough to accommodate the population of the district. If they really love the ordinances of the Gospel, they can enjoy them in one house, and there is no need of having so many different places to meet in.

Ard. Yes; but in these cases, they do not probably agree in their religious sentiments, and cannot be satisfied with the same administration of the word and ordinances.

Cau. You have mentioned the true reason. But, why do they not agree in their religious sentiments? Is their disagreement an evidence of great love to the Gospel, or an indication of the want of it?

Ard. I perceive I was too hasty in that part of my conclusion also. But, will you explain that matter more fully to me?

Cau. The King's book is our rule. And it needs only an

obedient heart and a teachable disposition, to be able to understand its leading doctrines and duties. And if in any respect we should not fully comprehend all it contains, a little confidence in the superior wisdom and goodness of Him whose word it is, would prevent any difficulty. Men never feel any great opposition to that which they do not understand. A difference of religious sentiments, therefore, among those who profess to be subjects of the King, and such opposition as leads them to separate from each other, is a proof that one party, or the other, or both, disagree with the King's book, and are wanting in the disposition it requires. The multiplicity of these houses for worship, then, beyond what would accommodate the people with the ordinances of the Gospel in their purity, is a proof that some of them, at least, do not agree in their sentiments with the King's book, do not receive with meekness the instructions he has given, and consequently are deficient in true piety.

Ard. You said that men might be influenced by pride, in adorning their places of worship. Do you mean to condemn pride altogether? Is there not a proper pride, which men ought to feel, in having their places of worship such as befit the purpose for which they are designed?

Cau. People often speak of a *proper pride*, a *decent pride*, an *honest pride*, and the like; but I think they do not learn such language from the King's book.

Ard. I know the word has a bad use, but has it not a good use also?

Cau. Not in the Bible. There it indicates thinking of ourselves more highly than we ought to think. I suppose that those who speak of an *honest pride*, mean by it something different from its Bible use, or else they mean to justify what God condemns. For what does he say? "These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren." That cannot be reckoned a virtue which is put in such bad company. So Paul to the Romans, classes together "back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents," and the like; and to Timothy he says, "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." That the great King does not approve of pride, in any form, is evident from the manner he speaks of it. "Every one that is proud in heart is an abomination to the Lord." "A high look, and a proud heart, and the ploughing of the wicked, is sin." "The day of the

Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

By this time they had reached the house of Mr. Standfast, where they found Mr. Catholic, who was giving Mr. Standfast an account of some of the anniversaries he had lately attended, and was highly animated in his description of them, and loud in his praises of those institutions which had just held their annual meetings. So, after the usual salutations, the company being seated, the conversation was continued, as follows:

Catholic. I consider it a capital excellence in these institutions, that they are not sectarian in their principles. I am delighted to see so many different denominations come together, and unite heart and hand in the same good work. It looks as if the millennium was indeed at hand.

Standfast. If their union is founded on right principles, it is indeed pleasant to behold, and greatly to be rejoiced in.

Cath. My dear Sir, why will you put in that *if*, as though it were a matter of doubt whether their union is founded on right principles? What can be a better evidence of it, than to see them love one another, and unite in doing good?

Stand. I say *if*, because I do think it a matter of doubt. If their union were founded on an agreement in the principles of the Gospel, on the belief and love of the truth, I should have no doubt of such a union being right. But I fear, that, in some instances at least, it is not founded on such an agreement.

Cath. What can be a nobler spectacle, than to see Christians of every name, the dignitaries of church and state, the great ones of the earth, with those in humbler stations, rich and poor, bond and free, uniting in one great institution for circulating the King's book; and proposing not to rest from their labors, till every family on the globe shall be supplied with the word of life?

Stand. I see no objection to a union for this object of all those denominations who profess to receive the King's book. It being a fundamental principle of the association that it be circulated without note or comment, all can co-operate sincerely in this work; that is, if they are willing to trust that book alone, to speak for itself, and be received according to its plainest and most obvious import, which I am willing to do. To this institution I have always given my hearty support, as you know. But a union for furnishing publications for the instruction of children and youth, and for distributing religious tracts, must be of a different nature.

Cath. Yes, it must. All who unite in such an institution, must agree to pass over in silence every thing of a sectarian character, every thing in which they do not agree. And that I consider a principal excellence. I wish to see the various denominations drop their points of difference, and let them all go out of sight together; and only urge and defend those great truths in which they agree. When this shall be accomplished, there will be no difference among them, but in name, and that will soon disappear, and all will be one, and the millennium will commence.

Stand. You have given a sufficient reason why I cannot agree to such a union. I must drop all those points in which I differ from other denominations. But you have not stated what those points are. I apprehend that they will be found, on examination, to be fundamental points, if any points can be fundamental. The points in which I differ from Arminians on the one hand, and from Antinomians on the other, enter into the formation of Christian character; and to drop them, I must drop every thing which distinguishes a true friend of Immanuel from those who are not so.

Cath. But you will, at least, admit, that a union is practicable to some extent. Those you call Arminians and Antinomians, agree with you in some truths which you deem important. Why can you not unite with them in the circulation of these? You might still, in a private way, have the liberty of inculcating your own principles on other subjects, and they have the same.

Stand. I might perhaps do that, if it were, in my view, of sufficient importance, and likely to be followed by no bad consequences. But the points in which I agree with them, are not the points which I deem it most important to inculcate. If I unite with an association for the religious instruction of the ignorant, I wish that institution to give them such instruction, as if, received and followed, will secure their salvation. But that, no association can do, which confines itself to such points as Arminians and Antinomians will agree to. All that is essential to the character of a true friend to Immanuel, must, as I remarked before, be left out. The mere outworks of Christianity would be all we could agree in, while the life and spirit of the Gospel must be wholly wanting. And this is not all. Professing to unite for giving religious instruction to the ignorant, would carry, on the face of it, the implication, that we gave them all the instruction we thought essential to their salvation.—And thus we should be instrumental in deceiving them to their ruin.

Cath. I see we shall not agree. Your notions are too sec-

tarian for me. But I rejoice that such narrow and bigoted sentiments are fast going out of fashion. You see that few make such objections as you do; but most of those who believe in the same system with yourself, unite, without scruple, in the catholic institutions which are doing so much good.

Stand. I know it; and I tremble for the consequences. But they are placed in a difficult and trying situation. Such institutions as would promote the kind of instruction they think most important, are not in existence. Some of the publications of the existing institutions they approve, though they disapprove of others. And they have probably hoped to do some good by aiding in the circulation of those they approve, while they do not mean to aid in the circulation of those they think likely to promote error.

Cath. I rejoice that they are placed in such circumstances. And I rejoice at the good effects which must follow. Those points, which you and they deem so important, will soon cease to be so considered; and thus the bar which they place in the way of universal catholicism will be broken down, no more to be raised while the world stands.

Stand. I trust that you are a little too sanguine in your anticipations. For though I expect the friends of truth will be few, and error will generally prevail, I trust in the good providence of the King to maintain his cause, even at its lowest depression, and to secure its final triumph.

So Mr. Catholic took his leave, and departed. And the rest of the company resumed the conversation.

Th. Do you think that the institutions for the religious instruction of the ignorant, are of the character which Mr. Catholic wishes?

Stand. No; not to the extent which he wishes. Some of their publications are very good; and I have procured and circulated a number of them. But others of them are a strange mixture of truth and error, adapted, as I think, to do much mischief. I dare not encourage their promiscuous circulation, lest I should be responsible for the errors they will spread.

Ard. But do you not think they have done, and are doing great good?

Stand. That those which are correct have done good, I have no doubt. That those which are incorrect have done evil, I have also no doubt. And whether the evil will not greatly overbalance the good, remains to be seen. That the general tendency is to promote that kind of catholicism which many wish for, I fully believe. Mr. Catholic may be too sanguine in his expectations; but, that the love of the distinguishing truths of the Gospel is fast declining, and that the progress of

error is rapidly increasing, must be evident to any one who opens his eyes to see, and his ears to hear.

Th. What, in your judgment, ought to be done?

Stand. Those who believe and love the truth ought to have their own institutions for the instruction of the ignorant in the knowledge of the truth. They ought to make every possible effort to explain and defend the doctrines and duties inculcated in the King's book, and to guard the unwary against the seductions of error. Such as oppose those truths have their distinct institutions for the propagation of their own sentiments: and if they can be allowed to do this without obstruction, and at the same time, by their plausible arts, by their professions of charity, and proposals for union with the friends of truth, can keep them silent, and leave the whole field open to themselves, they will be well pleased.

Cau. You would not have it supposed that you condemn the motives of all those who think proper to encourage and support the existing institutions?

Stand. Not at all. I believe that many of those who are actively engaged in promoting those institutions are good men, and love the truth; and that they wish to do good, and are pursuing the means they think most likely to do good. But I think they are in a great mistake as to the measures best adapted to secure their object. I wonder that they do not see that the truths they leave out, for the sake of union, must, as the consequence of their efforts, go out of sight, and the contrary errors take their place.

Cau. How can it be accounted for, if they love the truth themselves, that they should suffer any publications to issue from their institutions which contain any positive error?

Stand. I must, in charity, ascribe it to the want of sufficient care in the examination of what they publish. For, if I were to adopt the conclusion that they sanction what they know to be error, I could not continue to think well of their motives.

Ard. May they not suffer some publications to pass, which contain a little error, for the sake of the greater quantity of truth in them, and for the sake of conciliating the feelings of those whose aid they desire to obtain?

Stand. I could not reconcile that with any confidence in their integrity. And I am not willing to believe they could act from such motives. Yet, it cannot be denied that some of their publications do contain Arminian and Antinomian sentiments, which they ought certainly to exclude, to be consistent with their own professed plan, which is to circulate nothing but truth, though it should be only such truth as is agreed in by the different denominations composing the union.

Cau. Is it true, that Arminians and Antinomians do embrace any of the principles of orthodoxy? If they use orthodox terms, do they not explain them in such a sense as to be in accordance with their own system?

Stand. It is no doubt true, that they use many orthodox terms; but it is equally evident that they explain them in a different sense from the orthodox one; that is, when they explain them at all. And if they sometimes omit to explain them, and thus deduce the belief that they are orthodox, I cannot consider it honest to do so; for it serves to convey an impression different from what is true.

Ard. May not good men seek to promote such unions, in the hope of ultimately gaining over those who embrace error, to the belief and love of the truth?

Stand. I suppose that this motive may have influence with some. But they cannot have considered the subject with sufficient care. We do not see the careful shepherd putting his healthy and diseased sheep together, for the sake of healing the diseased. He would expect that the diseased would sooner infect the sound, than that the sound should restore the diseased. Nor do we see the careful housewife put her sweet and sour meal into the same vessel, in the expectation that the sweet will purify the other. She rather expects that the sour will sooner leaven the whole mass.

Cau. You would not be understood to mean that the friends of truth should avoid all intercourse with those in error? That would be to leave them to perish in their delusions.

Stand. No. But it is one thing to seek such intercourse with them, as will be adapted, by kindness and faithfulness, to convince them of their errors; and quite another to treat them in such a manner as conveys to them, and others, the impression that we think favorably of them and their sentiments. The former is our duty; the latter is wrong.

So the pilgrims returned, and lodged again at the house of Mr. Experience.

CHAPTER XXVIII.

IN the afternoon of the following day, the pilgrims went to visit Mr. Steadfast. He was an ambassador of the King, and had charge of a congregation, among whom there was, at that

time, some special excitement on the subject of religion. He had been a number of years stationed in the same place, and had several times been favored with the like special seasons of refreshing from on high. They found him just preparing to go to the place of worship, in company with Mr. Meek, who was then assisting him, and gladly accepted the invitation to go with them, and attend upon the public services. The house was well filled with an assembly of all ranks and ages. Deep solemnity appeared in almost every countenance, and an entire stillness prevailed during the services, while all seemed to pay the most fixed attention to the speaker. Mr. Meek preached a plain, scriptural discourse on the lost and ruined state of man by nature. Having carefully explained his doctrine, and guarded it against misapprehension, he proceeded to support it by arguments drawn directly from the King's book, or by reasoning founded upon it, and made a close and pungent application of it to the consciences of his hearers, closing his discourse by calling upon them to turn and live. His voice was mild, yet solemn and earnest, and it was evidently his object to lead his hearers to feel the truth, by convincing their understanding, and awakening their conscience. He used no loud and boisterous tones, no theatrical gesticulation, no rhetorical flourishes; but seemed to wish his hearers to perceive and feel the simple truth; to think of the subject, and of its application to themselves, and not have their attention directed to the speaker, or his manner. And, as far as could be judged from the appearance of the congregation, he secured his object. For, after the assembly was dismissed, and the pilgrims mingled with the throng, they heard no remarks about the preacher or his manner, but the hearers went away in silence, and seemed to have their minds still fixed upon the truths to which they had been listening.

On reaching the house of Mr. Steadfast, the pilgrims inquired what was the state of things among his people; upon which the following conversation took place:

Steadfast. We hope that a special work of grace is going on among us. Many seem to be brought seriously to consider their ways; and a number, we hope, have been turned from darkness to light.

Ardent. How many converts do you reckon?

Stead. We are not fond of counting numbers, till they come forward and unite with the church. We think it is not adapted to produce a good effect upon those who are thus set down among the number of converts. We do not wish to encourage any to think they are converted, till they have had time and opportunity to gain evidence by self-examination, and compar-

ing the exercises of their own minds with the marks laid down in the King's book. But, to give some kind of an answer to your question, I would observe, that it is now about three months since the special attention commenced, and there have been every week several instances of individuals who had been in great distress being brought to rejoice in those very truths which had distressed them.

Ard. I observed that no mention of the revival was made in the sermon, nor in any of the public performances. I expected it would be expressly mentioned in both.

Meek. We have a particular desire to avoid such mention of the revival in public as should have the appearance of boasting, or as could be so construed by any who might happen to be present. Besides, we think it of great importance to have the attention of every hearer fixed upon himself, and upon the truths which relate to his own state and duty. And we think it better that the preaching, and all the public performances, should be adapted to produce that effect, and thus be suited to the state of things, without any express mention of them. And for the same reasons we often caution the brethren in private against such talking about the revival, in the way of telling news, as should produce any of these evils.

Ard. But, would it not have a tendency to promote the revival, if it were talked about everywhere, and made as much of as possible.

Meek. It might have a tendency to make a noise; but we think noise a very unfavorable circumstance, and wish to avoid it as much as possible. This revival has been gradual in its progress, and very still.

Ard. I should think opposers would make a noise, if you do not.

Meek. If they do, we choose it should be their own. We do not wish to provoke it; nor when they make it, to try to drown it by a greater noise.

Ard. How can you avoid provoking them, if you present the truth faithfully? Are not those who hate the truth always offended with it?

Meek. Natural men are averse to the truth, when presented in the mildest manner. That they may not be rendered unwilling to hear it, we think it important that the mode of presenting it should be well considered, that there may not be any thing to be offended with but the truth itself. If they are treated in a harsh, abrupt, or overbearing manner, they will have occasion to complain of that; and their displeasure at the manner will be very likely to be associated with the truth itself which should be presented in such a manner. For the truth's

sake, therefore, and for their soul's sake, we would have every occasion of offence avoided as much as possible.

Ard. Have you, then, no opposition to this revival?

Stead. There is no open opposition that we know of. Those who attend with us are generally convinced that revivals are of the most beneficial tendency; and whatever aversion of heart they may feel to the truth, they are convinced that, in urging it upon them, we are influenced by a sincere desire to do them good. They are also convinced that there is no other way of safety for themselves but in becoming reconciled to the truth; they believe a change of heart to be necessary; and they see that this seldom takes place in any, but in a time of revival. Their selfish desire to secure their own future welfare, operates, therefore, not only to restrain their opposition to the work, but to make them rejoice at its commencement, and desire its continuance.

Th. Is opposition always the fault of the preacher? Did not the prophets and apostles, and even the Prince Immanuel himself meet with opposition? Did you never have any opposition in time of revival?

Stead. I do not mean to be understood that opposition is always the fault of the preacher. Far from it. I would not adopt a sentiment that would condemn the prophets and apostles, and our Lord himself. I mean that we should not confound things that are entirely different. The natural heart is opposed to truth and duty. That opposition is sometimes under a restraint, so that it does not appear openly; and sometimes it is acted out without restraint. The difference is owing to a difference of circumstances. In some circumstances, the selfish feelings of men show themselves in one way; in other circumstances, in another way. We have had opposition among us, in former revivals. When I was first stationed here, there were many who opposed the truth; and when a revival commenced under it, many predicted that its continued exhibition would destroy the revival. And some opposed the work itself, as nothing but delusion and fanaticism, and adapted to do great mischief. The same means, however, in the use of which the revival began, were continued, and the work progressed, till the opposition, being let alone, died away; and the conviction was at length produced in this community that such a work is highly desirable in its effects, and that the preaching of the truth is the proper means of promoting it.

Ard. You have meetings every evening, I suppose.

Stead. No; not so often as that. We think it quite possible to have so many meetings as to prove a serious disadvantage to the work.

Ard. How can that be? I should think the more the better. If Christians were properly engaged in the work, I should think they would love to be together as much as possible; and if sinners were seriously impressed, that they would be inclined to attend meetings nearly all the time.

Stead. If Christians are properly engaged in the work of their Lord and Master, they will be disposed to give every duty its proper time and place. Attending meetings is not all they have to do, nor all they would wish to do. If they love to be together to engage in social worship, they love also to be alone to attend the duties of the closet. And we think the latter hold quite as important a place as the former. They have some duties also to their families, and some duties in their several callings, which, if they really love duty, they will not be disposed to neglect. It is, doubtless, important to have meetings enough to keep the minds of all supplied with suitable matter for reflection; and it is important, also, that there should be sufficient intervals to give time for reflection upon the instruction received, time for self-examination, reading and meditation upon the Bible, and secret prayer. That deep and humble piety which forms the true spirit of a revival, has a most intimate connection with this class of duties, and invariably suffers if they are neglected. It would be a disadvantage, therefore, to Christians, to have meetings so multiplied, that attending upon them, together with the necessary attention to their families and their ordinary callings, should encroach upon the time required for secret duties.

Ard. I have supposed that we were much more apt to have our feelings engaged by being together. It is like putting together the almost extinguished fire-brands, which soon kindle into a flame, by contact, but would go out, if kept asunder.

Stead. The analogy may hold good, so far as coming together has the effect of bringing divine truth before the mind, and thus directing the attention to the proper objects of religious feeling. But if meditation upon divine truth, when alone, does not kindle the affections, and it requires the aid of company to do it, there is reason to suspect that those affections are not produced by truth, but by something else, and are not of the right kind.

Ard. Is there no danger, lest, by guarding too much against feeling which is not of the right kind, we check all feeling, and prevent ourselves and others from becoming engaged in the work?

Stead. There is need of discrimination. If a certain kind of feeling is wrong, no increase of its quantity will make it right. If the feeling is wrong in its nature, any amount of it is wrong

and should be discouraged. It is only when the feeling is right, that it is safe to encourage it and promote its increase.

Ard. How shall we know when feeling is right, and when it is not?

Stead. That feeling is right which is conformed to the divine law. No other feeling ought to be called right feeling.

Ard. When one who has always lived in rebellion against the King discovers his true situation, and feels that he is exposed to his wrath, that fear of the wrath of the King is right feeling; is it not?

Stead. I suppose you will be surprised to hear me say, No. But, in most actual cases, I suppose we must say, No. There are two kinds of fear, sometimes distinguished as filial fear and slavish fear. It is filial fear which is meant when it is said, "The fear of the Lord is the beginning of wisdom." But it is the latter kind which is meant when it is said, "I will mock when your fear cometh." In most cases, when the sinner is awakened, and begins to fear that the wrath of God will come upon him, it is, doubtless, the slavish fear which he feels, the mere terror of punishment, the same in kind, but less in degree than that which is felt by the spirits of darkness in the prison of despair. There is no right feeling in that. A filial fear of the Lord implies the love of his holy character. And if it is connected with a dread of his holy displeasure, it also implies approbation of him for it, and a reconciliation to his justice. The sinner who is merely awakened, does not exercise this kind of the fear of the Lord. He is afraid he shall be cast off, as he deserves; but he is not reconciled to the law and its penalty, as he ought to be.

Th. Is there not a distinction to be made also between passions and affections?

Stead. Certainly. The passions are involuntary emotions; the affections are voluntary. When we speak of *fear*, meaning thereby the dread of apprehended evil, we often include in the term an involuntary emotion, which is an animal feeling, and neither holy nor sinful.

Ard. Is it not useful to excite the animal feelings in a revival?

Stead. Man is so made that no strong affections can be excited in him without some animal feeling being excited also. If men are stupid, and will not listen to the warnings of the Bible, it may be useful to have their animal feelings so far excited as to lead them to attend to the subject. But those who have had the most experience in revivals have found, that the great danger is commonly that of the animal feelings being too much excited.

Ard. If my neighbor's house is on fire, and he is fast asleep, is there danger lest I should awake him too soon? Must I speak in a very gentle voice, lest I excite his fears too much?

Stead. If you should excite him so much, that he should not know which way to run; and especially, if being distracted with terror, he should run into the flames, you would think he was too much excited, would you not?

Ard. Yes. But is there any danger of that in the case of the awakened sinner?

Stead. I think there is. Sinners are often so ignorant of the Gospel, that they know not what to do. And if you suddenly rouse their fears, and stimulate them to make great exertions to escape impending danger, and yet fail of directing their exertions right, their very efforts to escape may be the means of their destruction.

Ard. But the directions of the Gospel are exceedingly plain and easy to be understood, are they not?

Stead. The difficulty is not that any obscurity belongs to the directions of the Gospel; but that there is great blindness of heart in the sinner. So great is this blindness, that unless he has been carefully instructed before, he will be very likely to misunderstand the simplest directions that are given him. And then, how many give him wrong directions!

Th. Is a state of high excitement favorable to calm thought and sober reflection?

Stead. No; far from it. We do not find it so in relation to other matters; and why should we think it so in matters of religion?

Ard. Must I then be always guarding myself and others, lest we feel too much on the most important of all subjects?

Stead. No. A state of apathy is not favorable to any exertion. We must take care and avoid both extremes. When the feelings are sufficiently moved to secure attention, let that attention be directed to divine truth. I am not afraid of the feelings being too much excited, provided it is done in the view of truth.

Th. What truths are best adapted to promote a revival?

Stead. The time will not now permit a full answer to your question. Regard should be had to what instruction the people have already received; and also to what effects it is desirable to produce. If Christians are to be humbled for their sins, reclaimed from their backslidings, and brought to pray for the outpouring of the Spirit, it is obvious that they need to have those truths presented which are best adapted to produce these effects upon their minds. If sinners are to be awakened, convinced of sin, reconciled to God, and brought to

acquiesce in the penalty of the divine law, it is plain that they need to have those truths presented to their minds which are adapted to produce these effects. These two classes of subjects embrace all the great outlines of the Gospel. Those doctrines called the doctrines of grace, with the duties which grow out of them as their practical effects, constitute the substance of that preaching which appears best adapted to promote revivals of religion. And this is the testimony of those who have had the most experience in revivals.

Ard. But some of those doctrines are much opposed, and considered by many as adapted to have a very unfavorable effect, especially at such a time.

Stead. I know that very well. But who are those that make this opposition? Not Paul, and Peter, and the other apostles in their day, who filled their discourses and their epistles with these truths, and declared them profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works: not Luther, and Calvin, and their associates in the time of the great Reformation; not Edwards, and Brainerd, and Bellamy, and their associates, in the great revivals of their day. Those who at heart dislike those doctrines may say it; but it is not to be expected that any others will, unless through ignorance or prejudice.

Having discoursed in this manner, the pilgrims returned to the house of Mr. Experience.

CHAPTER XXIX.

IN the morning the pilgrims gave to Mr. Experience an account of the visit they had made on the preceding day to Mr. Steadfast, and of the conversation they had had with him and Mr. Meek, on the subject of revivals. Then said

Ardent. Mr. Steadfast appeared to be decidedly of the opinion, that preaching the doctrines of grace is the best way to promote a revival of religion.

Experience. I think it not only the best way, but the *only way*, to promote a revival of pure religion. President Dwight, speaking of the doctrines termed the *doctrines of grace*, says: "These doctrines have effectuated, among those who have embraced them, almost all the moral excellence which has appeared

in the Christian world. If we may be allowed to understand the Apostles in the plain meaning of their declarations, these doctrines produced the mighty change which took place among Jews and Gentiles, in the first and second centuries. In the same manner they renewed a great part of the Christian world in what is emphatically called the Reformation. To them, so far as my information extends, every revival of religion owes its existence." The Presbyterian General Assembly, early in the present century, after mentioning some revivals, says: "In producing the happy effects which have been just detailed, God has done honor to his word and ordinances. As the Assembly cannot recognize as genuine, any work in the hearts of men, bearing the name of religion, but that which is produced by the instrumentality of truth, and acknowledges and honors that truth; so they observe, as usual, a confirmation of this great principle in the reports concerning the state of religion, at the present sessions. In those reports of the church, without exception, in which vital religion has flourished, in the course of the last year, the fundamental doctrines of the Gospel have been decidedly received and honored,—such as the total depravity of human nature, the divinity and atonement of Jesus Christ, the sovereignty and freeness of divine grace, and the special influences of the Holy Spirit in the regeneration and sanctification of sinners." With these opinions I entirely accord.

Th. I should think Mr. Meek must be of the same opinion, if we may judge from the discourse we heard him preach.

Exp. Certainly. "He is a doctrinal preacher. It is his opinion that a belief of the fundamental doctrines of the Gospel is the basis of all genuine religious experience. He admits that there may be religious excitement, and much religious zeal, where these doctrines are discarded, and even opposed: but he has no confidence in such excitements. He has learned from his own observation and experience, that the preaching of these doctrines is suited to promote genuine revivals of religion and that revivals, where they are not faithfully preached, are apt to run into the wildest fanaticism. He believes that faithful, judicious, doctrinal preaching is adapted to humble saints, and excite them to fervent prayer, and the diligent discharge of their various duties; and at the same time, to produce conviction in the consciences of sinners, to destroy their self-righteous hopes, and to bring them to the foot of the cross. He has no fears that the doctrines of grace, when clearly explained and properly exhibited, will paralyze effort and encourage sloth and spiritual apathy. He has had abundant proof continually before his eyes, of a directly contrary effect. These doctrines, in

his hands, have been the "sword of the Spirit, and the power of God unto salvation."

Ard. The opinion of Mr. Meek must have great weight in this matter, as I understand he has spent almost his whole ministerial life in promoting revivals.

Exp. Yes. There is no man, within the knowledge of the present age, who has been equally successful in this work. From the time he began to preach, he was almost continually engaged in revivals, for many years, till his health failed. And since that, he has been only able to labor occasionally.

Ard. What is the great secret of his success?

Exp. That is a question which has been often asked. The answer which he is disposed to give, is simply this: "Even so, Father, for so it seemed good in thy sight." He takes none of the glory to himself. He appears to have a deep sense of the fact, that God acts as a sovereign, and pours out his Spirit when, and where, and in what measure he pleases. He is perfectly aware that all human means are utterly powerless, unless made effectual by the agency of the Holy Spirit. He does not appear to rely upon his own strength. He knows that he is an earthen vessel, and that when any success attends his labors, the excellency of the power is of God, and not of man. It is his firm belief of this truth, powerfully operating upon his mind, and leading him to place no dependence upon his own efforts, but to look to God, in humble, earnest, and persevering prayer, which appears to constitute one principal reason of his success. But, as the divine wisdom adapts the means to the end, in other instances, so in this, Mr. Meek appears to possess an uncommon knowledge of the human heart, and peculiar skill in presenting truth to the minds of men. One who has been well acquainted with him for many years, observes, "He appears to me to be uncommonly discerning and skilful in handling the doctrines of grace, and to have an uncommon insight into human character; and to be able, better than most, to place the naked truth upon the conscience, and to demolish, with a few heavy strokes, all the vain excuses and refuges of lies to which sinners resort to screen themselves from the force of truth."

Ard. Is he as eloquent as Whitefield?

Exp. I suppose not. Whitefield sometimes produced great effects by a single sermon. It is not so with Mr. Meek. "His success appears to be the combined effect of preaching in the church, in the lecture-room, and of private conversation. His preaching is always solemn and impressive, and sometimes quite eloquent." But the impression produced seems rather to be the effect of the truth he exhibits, than of his eloquence,

as in the case of Whitefield. His preaching is more instructive, and is addressed more to the conscience than Whitefield's. And "as a natural consequence, the revivals which occur under his preaching are more pure, attended with less fanaticism, and a smaller proportion of temporary converts."

Th. I have understood that Mr. Meek has been employed in the congregations of many preachers, whose views of truth and duty are not in all respects alike; and yet he pleases them all. How is that? Does he change with circumstances, and preach one thing at one time, and a different thing at another?

Exp. An important inquiry, and one which has been often made. Mr. Meek himself has told me how it is. When desired to labor with a settled pastor, he endeavors to ascertain his views of truth and duty, and his manner of preaching. If he thinks there is enough of common ground between them, so that he can have a prospect of laboring usefully and successfully, without going off that common ground, he accepts the invitation, and is careful to keep on that common ground. If he thinks there is not a sufficiency of common ground on which he can labor usefully, he silently retires.

Th. But if he labors in the congregation of another, during a revival, it must be a difficult task for him to conduct himself in such a manner as always to avoid unfriendly comparisons on the part of the people, and jealousies and partisan feelings among those who should be particularly attached to each.

Exp. Difficult as it may be, I have never heard of the least uneasiness arising from this source. He makes it a great point so to direct his labors as to render a people more united together, and more attached to their pastor, than before his coming among them; and he is remarkably successful in his endeavors to do this. No instance has been known of any trouble arising from his labors, but he always seems to render minister and people more united and happy than before. A friend of mine, in writing to some young men who contemplated becoming itinerants, says: "The fact which it is especially to my present purpose to mention, is, that this distinguished itinerant finds no difficulty to labor with stated pastors without making himself their *rival*. If, in any instance, he cannot conscientiously coincide in the views, or co-operate in the measures of a pastor, among whose charge he is invited to labor, he does not sow dissension in that church, nor seek to detach their affections from their minister, but quietly withdraws to another place. The consequence is, that the visits of this devoted servant of God are always sought, and never dreaded nor regretted by ministers or churches."

Another says: "An instance probably cannot be mentioned,

in which the influence of Mr. Meek led to the dismissal of a pastor; but many instances might be mentioned, in which he was instrumental in strengthening the hands of pastors. He would treat ministers with such kindness, and speak of them with such respect, as to make the impression on the minds of their people, that they were worthy of their confidence; and thus not a few, who had almost lost their influence, were firmly reinstated in the affections of their people."

Another says: "He enlisted the hearts and hands of all the church, and especially the aged members,—our fathers, who were well informed, and who had borne the burden and heat of the day. It was surprising to see what overpowering influence his kindness, devotion, and faithfulness had upon all, old and young, saints and sinners. He had ready access to every conscience. In his intercourse with the people, he invariably produced favorable impressions on their minds in regard to their own pastor. He was not the leader, but an assistant in the work. My people never before entertained and cherished so high and so affectionate a regard for their pastor, as in this revival; and when he left us in the midst of it, such was the effect of his course in this respect, there was scarcely a word of inquiry respecting Mr. Meek, and the work went on as though he were with us."

Th. But if Mr. Meek is so careful not to preach sentiments different from the pastor, in whose congregation he is laboring, I should think there would be many places where he would feel himself unable to bring out the doctrines of grace very fully.

Exp. If he could not preach the doctrine of the entire dependence of the sinner upon God for salvation, and at the same time urge the obligation of immediate repentance upon all men, he would think such a place an unsuitable one for him to labor in, and would not attempt it. But if he could urge these, without crossing the path of the pastor, he thought there was room to do good.

Th. I have heard it asserted, that he does not preach the doctrine of election, the doctrine of divine decrees, and the like, very much, even where there would be no objection from the pastor.

Exp. Just hear, then, what one pastor writes on the subject. "As the revival became more interesting and powerful, he preached more doctrinally. He brought from his treasure the doctrines of total depravity, personal election, reprobation, the sovereignty of divine grace, and the universal government of God, in working all things after the counsel of his own will. And these great doctrines did not paralyze, but greatly pro-

moted the good work. Never had Mr. Meek such power over my congregation, as when he poured forth, in torrents, these awful truths. And at no time were converts multiplied so rapidly, and convictions and distress so deep, as when these doctrines were pressed home to the conscience."

Th. This seems to be very decided testimony. Is there any more such?

Exp. There is, much more. His teacher says of him, "Doctrinal theology was the great subject of his meditation, study, and delight, to which he gave his strength from the first. Nor was it with him a matter of dry speculation. His Christian experience grew out of a cordial belief and reception of these doctrines, and was modified by them; so that his Christian character was uncommonly mature at this period, for one of his years."

I know a preacher who preaches the doctrines so much, that those who dislike them, complain of him as preaching nothing else. This preacher has been called to labor in different places, not long after Mr. Meek had been there in a revival; and he says that he usually found the new converts made under Mr. Meek's preaching ready to hear the doctrines with delight, and never knew any of them make the complaint which others often did, of their dryness and unprofitableness.

A settled pastor says of his preaching among his people: "The chief excellence of his preaching seemed to consist in great plainness, and simplicity, and discrimination, in much solemnity and affectionate earnestness of manner, in the application of truth to the heart and conscience, in taking away the excuses of sinners, and leaving them without help and hope, except in the sovereign mercy of God."

Another says, "He feels it to be of the first importance to preach the doctrines of grace with great plainness, in revivals of religion. He has no confidence in those revivals in which these doctrines cannot be preached. His opinion is, that while the preaching of divine sovereignty and election, with their kindred doctrines, is eminently fitted to check fanaticism, and put a period to a spurious religious excitement, it is equally adapted to promote a genuine revival of religion."

He has been heard to say, "I have seen churches run down by repeated excitements, in which there was emotion merely, without instruction. In the first stage of a revival, while depravity is yet ascendant, and conscience asleep, I would preach the law, with its awful sanctions and solemn claims on sinners to be holy, and that immediately. But when the first movements of a revival are past, and sinners are settling down on presumptuous confidences, I would preach election. Con-

science is then roused enough to make a cord which sinners cannot break. Their own convictions are on my side, so that they cannot escape; and I would hold them fast, and repeat my strokes under the fire and hammer of divine truth."

Another says: "As might be supposed from what has just been stated, the converts in these revivals cordially embraced the doctrines of grace, and were steadfast in their belief of them. They received them, both because they appeared to be clearly taught in the Scriptures, and because they were in perfect harmony with their own experience. They were born into the truth. The knowledge which they had obtained of their own hearts while under conviction, and the wonderful change which had taken place in their views and feelings in relation to divine objects, were all in accordance with the evangelical system, and entirely at variance with the views of those who deny the doctrines of grace. It was no matter of doubt with them whether the natural heart is totally depraved and unreconciled to God. They *knew* it to be true in reference to themselves, for it had been matter of painful consciousness. They were fully convinced of the necessity of regeneration by the special agency of the Holy Ghost; for they knew that if they had passed from death unto life, they had 'been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' They were also convinced, that unless God had from all eternity determined to make some of mankind the trophies of grace, not an individual of the human race would obtain salvation. The doctrine of eternal and particular election, therefore, appeared to them to lie at the foundation of all hope in regard to the salvation of man; and they rejoiced in the assurance, that God has from the beginning, chosen some to salvation through sanctification of the Spirit and belief of the truth; and in the promise that all true believers shall be kept by the power of God through faith unto salvation. The converts were generally so steadfast in their belief of these doctrines, that their faith could not be shaken."

CHAPTER XXX.

Thoughtful. It is often supposed that those who preach the sovereignty of God and the dependence of the creature, cannot, at the same time, urge sinners to the immediate performance of duty. Is it so with Mr. Meek?

Experience. By no means. For "although he dwells much in his preaching on the doctrines of grace, and exhibits, with great plainness, the lost condition of the sinner, and his entire dependence on the sovereign mercy of God; yet no man ever holds up more fully and more clearly the obligations of men; or presses more forcibly on the consciences of sinners the duty of immediate repentance. It is a prominent object with him to show that sinners labor under no inability to obey the divine commands, which furnishes them with the least excuse. Hence he feels no embarrassment in urging upon them, by every solemn and affecting consideration, an immediate compliance with the terms of the Gospel."

Th. Does he think that preaching the doctrines is necessary to guard against false conversions?

Exp. He does. "It is his full conviction that all genuine religious experience is based on correct views of the doctrines of grace, and consequently, that the religious experience of those whose views of these doctrines are defective or essentially erroneous, will be in like degree defective or spurious. He feels, as we have seen, the great importance of exhibiting clearly the doctrines of the cross in revivals of religion; and hence he regards those theological speculations which seem to him to obscure or utterly to subvert these doctrines, as directly tending to corrupt revivals, and in this way to destroy the souls of men."

"His strength has been spent in revivals; and it has been his constant aim to elevate their character, by sedulously guarding against every thing which is suited to mar their purity or weaken their power over the consciences of men. And it is his settled conviction, that the purity of revivals depends greatly on the faithfulness with which the doctrines of the cross are preached. He has observed that when the standard of orthodoxy is lowered, the danger of delusion is increased, and the character of revivals is injured. He says he is well aware that popular excitements, without doctrinal instruction, or with false doctrinal instruction, may be called revivals; and that zeal without knowledge may glory in the multiplication of its converts. But such excitements he thinks are no blessing to the Church."

Ard. Is he in the habit of putting his hearers on their guard against embracing a false hope?

Exp. He is. An account of one of the early revivals under his preaching, says, "In the course of one or two weeks, several were found rejoicing in hope." He was exceedingly anxious lest they should take up with a false and spurious hope. He warned them of the danger of self-deception, reminded them of the deceitfulness of the human heart, and pointed out the

various ways in which persons are liable to deceive themselves. He also exhibited with great plainness the distinguishing marks of genuine conversion. The work became powerful, and in the course of a few weeks, a large number gave pleasing evidence of having "passed from death unto life."

An account of a revival under his preaching in another place, says: "Much was said on the danger of false hopes, which probably had an influence to check flights of joy; for the subjects of the work were much and anxiously inquiring how far the adversary might possibly beguile."

One well acquainted with his general practice, says, "He is very particular to warn those who are anxious, and those who are indulging hope, against the danger of self-deception. He reminds them of the deceitfulness of the human heart, and of the unremitted efforts of the great adversary to delude unwary souls. He is very cautious not to encourage premature hope. He never tells a person that he thinks he has experienced religion; but he often advises persons to give up their hopes."

Another says, "He preaches what are called the hard doctrines, such as divine sovereignty, election, and regeneration, with great plainness, discrimination, and power. His grand aim is to instruct, convince, and persuade; to this end his appeals are constantly made to the understanding, the conscience, and the heart. Any outbreak of mere animal feeling, he is always afraid of, as tending to warp the judgment, and beget false hopes. His grand aim is to instruct his hearers so thoroughly, and point out the difference between true and spurious conversion so clearly, as to make it difficult for them to get hopes at all without good scriptural evidence on which to found them. Knowing how apt persons are to cling to their hopes, whether good or bad, he depends much more upon holding them back, till they have good evidence, than upon shaking them from their false foundations."

Ard. I suppose such converts might be expected to wear well.

Exp. Yes. One who has extensive knowledge of them says: "As might have been expected under such a course of instruction, the great majority of those who came out and professed religion, so far as I have had opportunity to observe, have worn well. They have proved intelligent, stable, and consistent Christians. The revivals under Mr. Meek's preaching have always strengthened the churches, and strengthened the pastors, where they had them. I do not believe that an instance to the contrary can be adduced from the wide field of his labors, nor that a single church can be pointed out which does not to this day feel their blessed influence."

In speaking of the converts under the preaching of Mr. Meek, one writes: "The religious exercises of the subjects of these revivals, so far as they could be known, were generally such as indicated a radical change of character. The whole current of their moral feelings seemed to be changed. What they had hated, now they seemed to love. Those objects which had awakened in their bosoms feelings of enmity, were now contemplated with supreme delight. Their affections were not such as could be traced to the operation of any natural principle of the human mind, such as self-love or natural gratitude. They did not love God merely on account of his kindness to them; but on account of the supreme excellency of his character. Their first consolation did not arise from the belief that God had pardoned their sins, and received them to favor, for in most instances when they first found peace they had no apprehensions that their sins were pardoned. When divine objects appeared to them in a new and pleasing light, they scarcely thought of their personal safety, or whether they were or were not converted. They discovered a relish for divine objects to which they had been total strangers, and the truths of the Gospel, with which they had been contending, were now objects of complacency. It was no uncommon thing for persons whose chief distress had arisen from the thought that they were in the hands of God, to find themselves unexpectedly rejoicing in that very thought, contemplating the glory of God as an object of higher importance than their own salvation; and all this, while as yet they had no idea of having experienced a change of heart."

If Mr. Meek meets with any who think they love God, when their love appears to arise entirely from the belief that God loves them, and that he has pardoned their sins, and given them a title to Heaven, he endeavors to convince them that such love is natural to the human heart, and affords no evidence of a radical change. "The conversions in the revivals under Mr. Meek's labors, appeared to be widely different from these. If any cases occurred which appeared to be of this description, they were treated as spurious. If any persons professed to have experienced a change of heart, and gave no other evidence than what is afforded by such religious affections as, to use the language of Brainerd, have *self* for their beginning, centre, and end, they were advised to abandon their hopes without delay. The converts in these revivals are not bold, forward, self-sufficient, and censorious; but humble, meek, gentle, and docile. When we see those who profess to have entered recently upon the Christian life, lifted up with pride, wiser in their own estimation than their teachers, dis-

posed to put themselves forward as leaders, abundant in their censures of old professors, full of self-complacency and self-commendation, there is reason to fear that they know not what manner of spirit they are of. Such is not the spirit of the Gospel."

Ard. I perceived that Mr. Meek is very much opposed to a noisy revival.

Exp. Yes. He is remarkable for his stillness. He uses no harsh, nor loud, nor boisterous tones. And he wishes to have every-body still about him. He often charges the people, when he dismisses a meeting, to go home as *still* as possible. He "considers conviction of sin essential to genuine conversion; and his preaching and his conversation are adapted to give sinners a clear and distressing view of their character and condition; yet he endeavors to check all violent manifestations of feeling, by showing that they have in them nothing of the nature of religion; and when he discovers any tendency to such manifestations in a religious meeting, he generally dismisses the assembly, and advises the people to retire in silence to their homes." "His meetings are regular and orderly; characterized by great stillness and solemnity. They have been, it is true, sometimes interrupted by the overwhelming distress of a convicted sinner. But when this is the case, the individual is immediately removed to a neighboring house, and means adopted to check the spread of sympathetic affection." I consider Mr. Meek "as a remarkable man, and chiefly I think him remarkable for his power of producing a great excitement, without much appearance of feeling. Under his preaching, the people do not either weep or talk away their impressions. He chiefly addresses Bible truth to their consciences. All excitement which is not the result of clear apprehensions of divine truth, he considers not merely useless, but positively injurious."

"The disposition of some unquiet Christians to make a noise about a revival," he considers very injurious. One says, "When things begin to assume a favorable appearance, he does not like to see professors of religion elated, and disposed to talk about it with an air of exultation. He knows that flattering appearances often suddenly vanish, and he has learned that it is apt to be so when Christians begin to rejoice prematurely. He frowns upon every thing like ostentation, and discourages the disposition which too often prevails to proclaim a revival upon the first indication of unusual seriousness." He says the following by another hand expresses his views: "It is no favorable thing to see professors, at such a time, full of glee, busy in proclaiming a revival. A true work of grace

needs no proclamation. Is there not reason to fear that revivals are often checked in this way? If, when a little seriousness appears, in a few individuals in a place, it is immediately noised abroad, and perhaps published, that a great work is going on, is it not overrating the attention, and tempting Christians to cease their mourning, to lift up their eyes to see what is not to be seen, to say, Ah, we have found it, henceforth we may rejoice, and be satisfied. I have heard many such introductions and confident predictions, when the reality proved to be feeble. Such a course not only exposes religion to reproach among the enemies of revivals, but prevents the very thing which it was designed to promote."

On a certain occasion, when he was laboring in Centre street, he says: "Seven years ago, about two thousand souls were hopefully born into the kingdom in this vicinity, in our denomination, with comparative stillness. But the times have altered. The kingdom of God now cometh with great observation. There is an interesting state of things in this place. But I have great fears that the disposition of some zealous Christians round about us, to proclaim it abroad, and to run before their own hearts, will run it out into noise. I have already felt the evil. I find that many are disposed to make ten times as much of the same state of things, as I have been in the habit of doing, though they know but a small part of what I have seen in this place. Various reports have gone out concerning a revival in this place, which have done us much mischief. If they would let us alone, I should expect a great work here. But amidst so much noise and bluster of Christians it promises fair to end in smoke."

These things indicate his general course. "When a young man, he read in an old book the maxim, 'Do all the good you can in the world, and *make as little noise about it as possible.*'" This maxim had great influence in the formation of his character. He never seemed elated with his success, but was remarkably humble, modest, and unassuming.

CHAPTER XXXI.

Ardent. Does Mr. Meek "believe in any such notion of the prayer of faith, as that it will always obtain the particular things prayed for, if we only believe we shall have them?"

Experience. So far from it, he says in reference to this theory, "Some, in their zeal on the subject of the *prayer of faith*, are tormenting others with their peculiar sentiments, which, if correct, every-body sees must equally condemn themselves; thus making themselves and their sentiments perfectly ridiculous."

Ard. Does he believe that it is necessary for sinners to be under conviction a considerable time before they can be converted?

Exp. He believes that sinners must be brought to see the deep depravity of their own hearts, in order to be converted. "He has no confidence in those revivals which dispense with the 'law work.'" But he does not suppose that the work of conviction needs to be of long continuance. Although in his own case, it was protracted through many months, he does not suppose it is always so in cases of genuine conversion; nor indeed ordinarily so, when the doctrines of the Gospel are fully and plainly preached, and the obligations of sinners faithfully pressed upon their consciences. Under his preaching, convictions are generally of short continuance; but they are clear, and frequently they are exceedingly distressing.

Ard. What is the general course in which the minds of those who are subjects of the work under his ministry are led?

Exp. "In the first stages of their concern, they are usually filled with alarm on account of their past lives. Seeing themselves in danger, they go about to establish their own righteousness; hoping by their abundant religious services to appease the anger of God, and to secure an interest in his favor. But they are soon convinced of the futility of these efforts. The more they strive to make themselves better, the more they see the worthlessness of their own works. They are brought to see that they are actuated in all they do by unholy motives; and that, so far from growing better, they are adding sin to sin, and sinking deeper and deeper in guilt and wretchedness. Thus they are convinced of their utterly lost condition, and of their entire dependence for salvation upon the sovereign mercy of God. And while in this state, they frequently become sensible of the most dreadful heart-risings against God; accusing their Maker of injustice in his commands and threatenings, and of partiality in the dispensation of his grace. And when they see others brought to rejoice in hope, while they are still left, it sometimes fills them with the bitterest opposition. This discovery of the desperate wickedness of their hearts occasions the most acute distress. In some instances the mental agony is overwhelming. But such extreme distress is generally of

short continuance ; and in most cases it is soon succeeded by joy and peace in believing."

Th. Does Mr. Meek use any measures for the purpose of producing an *effect*, any thing which may be called machinery ?

Exp. No ; unless what is called the *inquiry meeting* should be reckoned of that description. That is thought to be a measure of his introducing. It is simply the appointment of a meeting for those who are seriously impressed, at which he and the pastor may see them apart from others, and have personal conversation with each, and give them individually such instruction as their cases may severally require.

Th. Is Mr. Meek disposed to converse much with awakened sinners ?

Exp. "He has often remarked that a great deal of conversation has a tendency to confuse the mind, and to dissipate rather than to deepen religious impressions. He would converse with them enough to keep the subject before their minds, and to correct any false notions which they might have imbibed. More than this he considers not only unnecessary, but prejudicial."

Ard. Does Mr. Meek use the *anxious seat*, or call upon sinners to rise in the public assembly, to signify their desire to be prayed for ?

Exp. No, never ; nor any of the kindred measures, such as calling upon Christians to rise by way of expressing a promise, or requesting sinners to promise to submit in a given time, or praying for persons by name, and the like.

Ard. Does he continue his meetings all night, sometimes, when there is a high state of feeling ?

Exp. No. He never holds them to an unseasonable hour. He would think there was too much excitement, if there was a disposition to stay to a late hour. He would prefer to have all go home, and retire to their closets with their Bibles, and attend alone, each one to the state of his own heart.

One pastor with whom he labored for a time, writes as follows : "The state of feeling which at this time pervaded the congregation was interesting beyond description. There was no commotion, but a stillness in our very streets. Public meetings, however, were not very frequent. They were so appointed as to afford opportunity for the same individuals to hear preaching twice a week besides the Sabbath. Occasionally there were also meetings of an hour in the morning or at noon, at private dwellings, at which the serious in the neighborhood were convened, on short notice, for prayer and conference. The members of the church also met weekly, in convenient sections, for prayer, and commonly on the evenings selected for the meetings

of the anxious. From these various meetings, the people were accustomed to retire directly, and with little communication together, to their respective homes. They were disposed to be much alone, and were spontaneously led to take the Bible for their guide. The Bible was preferred to all other books, and was searched daily with eager inquiry."

Ard. What directions does he give to awakened sinners?

Exp. He directs them to repent and believe the Gospel. "He urges upon sinners the duty of immediate repentance, and shows them that they can do nothing short of repentance, which will in the least degree, improve their condition. He endeavors to destroy all their dependence on their own works, to show them that all their religious services are selfish and sinful, and that God has made no promise of pardon to any thing short of faith and repentance."

Ard. What does he think of telling awakened sinners to "wait at the pool," and hope to be healed?

Exp. He thinks the direction, as it would be likely to be understood by an awakened sinner, is entirely erroneous, and adapted to destroy his soul. I have heard him in his preaching, endeavor to correct this mistake, by placing in strong contrast with it some of the divine requirements, such as, "Choose you this day, whom ye will serve,"—but "*wait at the pool.*" Behold now is the accepted time; behold now is the day of salvation,"—but "*wait at the pool.*" "God now commandeth all men everywhere to repent,"—but "*wait at the pool.*"

Ard. Of course he would not tell the awakened sinner to be "patient, and wait God's time."

Exp. No. He says, "to tell the anxious sinner to be patient, without a new heart, is the same as to tell him to dismiss his anxiety, and go back to a state of stupidity. Patient in his sins! Rather let him be more and more impatient with himself, and with his deplorable condition." "But when is God's time? Do those who direct sinners to wait God's time, mean that it is not their duty to repent and believe, till God grants them repentance and faith? Then it never was the duty of those sinners to repent, who have gone to destruction, and it never will be." And he added, "If, through false pity, we console the sinner under these circumstances, there is reason to fear that his blood will be required at our hands. If we direct the sinner to wait, we direct him to run the awful hazard of losing his soul."

Ard. Would he tell a convicted sinner, "Don't despair?"

Exp. With reference to that direction, he says, "The thing that distresses the convicted sinner, is the fear that he never shall repent. From his own experience he has full conviction

that it will never be easier to repent than now. His sins are increasing, and his heart is becoming more and more perverse. Christ has said, 'Except ye repent, ye shall all likewise perish.' He believes it. He despairs of obtaining salvation without repentance; and of this he ought to despair. But here the sinner asks, 'Do you think I ever shall become a Christian?' This is a most interesting crisis; and a little flattery here may ruin the soul. The proper answer to this inquiry is, I do not know: it is altogether uncertain.'"

Ard. What does he think of the notion that the prayers and doings of the awakened sinner may be like the cries of the young ravens, the natural expression of distress, and not to be condemned as sinful?

Exp. He thinks it an error, and a very dangerous one too. He learned better from his own experience. When under conviction, he made such prayers as other awakened sinners do. But he became fully convinced that they were all selfish and sinful. "One day while alone in the field, engaged in prayer, his heart rose against God, because he did not hear and answer his prayers. Then the words of the apostle, 'the carnal mind is enmity against God,' came to his mind with such overwhelming power, as to deprive him of strength, and he fell prostrate on the earth. The doctrines of the Gospel, particularly the doctrines of divine sovereignty and election, were the source of great distress to him. Although his heart was unreconciled to them, he dared not deny them, for he was convinced they were taught in the Bible. Meanwhile he became fully convinced that the commands of God are perfectly just, that it was his immediate duty to repent, and that he had no excuse, for continuing another moment a rebel against God. At the same time he saw that such was the wickedness of his heart, that he never should repent unless God should subdue his heart by an act of sovereign grace. With these views of his condition his distress was sometimes almost insupportable. At one time he really supposed himself to be dying, and sinking into hell. For several hours his horror of mind was inexpressible. Not long after this, there was a change in his feelings. He felt a calmness for which he knew not how to account. He thought, at first, that he had lost his convictions, and was going back to stupidity. This alarmed him, but still he could not recall his former feelings. A sweet peace pervaded his soul. The objects which had given him so much distress, he now contemplated with delight. He did not, however, for several days, suppose that he had experienced a change of heart, but finding at length that his views and feelings accorded with those expressed by others whom he regarded as the friends of Christ, he began to

think it possible that he might have passed from death unto life."

Such an experience as this left no doubt in his mind that all the prayers and tears and cries of the awakened sinner, are positively sinful. And his converts also learn the same lesson. Under his teaching they become sensible that "previous to their conversion, their hearts are opposed to all the spiritual duties which God requires. The more they see of God, of themselves, and of the terms of salvation, the more hopeless their condition appears to them; and thus their prospects become darker and darker, until light breaks in from above. They know they have resisted every overture of mercy, and that their feelings and moral actions are sinful, to the very moment when their hearts are renewed by the power of the Holy Spirit."

Arđ. How soon does Mr. Meek think it best that new converts should be received into the church?

Exp. "He is cautious in admitting persons into the church. He does not encourage any to make a profession of religion till they give satisfactory evidence of a change of heart." He has sometimes received the thanks of individuals whom he had kept back, but whom others were disposed to admit, without sufficient evidence. On one occasion, while he was in Centre street, he labored in a destitute congregation, and had a revival. "When he first went there, he expected to remain but a short time. This circumstance induced him to hold meetings more frequently than he did in ordinary cases; and he was obliged to close his labors there in about two months from the time the revival began; and as the church was destitute of a pastor, he admitted some of the converts to the church sooner than he was wont to do."

Th. Since Mr. Meek has been so useful, and has rendered such aid to the settled pastors, would it not be well to have an order of men like him, whose stated employment should be to itinerate among the churches, and assist the pastors in times of revival?

Exp. Mr. Meek thinks not. He once had the offer, from an association of his brethren, of receiving a regular appointment, and a stated salary, that he might devote himself to this work. But he not only declined the appointment, but convinced his brethren that the measure would be unsafe.

Th. His example, however, must have pleaded powerfully in favor of the measure. When he had been instrumental of such abounding good, it must have been considered a strong indication that such an appointment would be wise.

Exp. He knew the hazard was too great. He had been acquainted, when he first began to preach, with several itinerants,

whose labors, if instrumental in doing some good, were also productive of much evil. He had labored on the ground which had been laid waste by the itinerants of the great revival in the last century. And he had seen young men coming forward every year, with more zeal than knowledge, to enter upon similar labors. "He has often been heard to say, that a few men might be very usefully employed as itinerants, if we could be sure of obtaining men of the right character—men who would co-operate with settled pastors, and aid them in putting down irregularities, and promoting order." But he had no expectation that such a result could be secured. He thought if the door was once opened for the admission of such, numbers of others would rush in, who would do more harm than good; as happened in the days of Davenport and his associates; and is happening now, to an alarming extent.

Th. How came Mr. Meek to have such a deep sense of the importance of the pastoral office, having never been a pastor himself?

Exp. He learned it during his early labors in the ministry. He commenced in a part of Pilgrim street where there had once been flourishing churches, but which had been laid waste in the last century, "by the measures which Davenport and other itinerants of that period had introduced. He became acquainted with some aged people, who gave him an account of the proceedings of that day, and of their results, as they had been developed in the course of half a century. He has often spoken with deep interest, of this period of his labors, and of the use which the information he at this time obtained was to him in after life. He learned that those who labor as itinerants, even if they have the best intentions, are in peculiar danger of mistaking false zeal for true; and of being betrayed into great indiscretions. He learned, also, that the imprudences of one itinerant may produce incalculable evils,—evils which will extend through many generations. While surveying these fields of moral desolation, he became deeply impressed with the importance of a settled ministry. He saw that where there is no settled ministry, the minds of the people become unsettled in regard to religious truth, and they are easily carried about by every wind of doctrine; that errorists of every description come in and occupy the ground, and that when there is any religious excitement among them, it is peculiarly liable to run into the wildest fanaticism. In the midst of a people thus situated, religion and fanaticism become identified. They know of no other kind of religion; and, of course, they seek and expect no other. He found that the churches which had been made desolate by the labors of Davenport and his coadjutors half a cen-

tury before, had remained desolate; that there still existed among the people the most violent prejudices against settled pastors, and all regular ecclesiastical organizations. He saw that the same self-righteous and denunciatory spirit, which first rent and scattered the churches, was still prevalent, and that those measures which accompany and promote fanaticism, such as calling persons to the anxious seat, requesting them to rise to be prayed for, or to signify that they had given their hearts to God, encouraging females to exhort and pray in promiscuous assemblies, &c., were still rife among them. These measures were adopted in these waste places," even by those of our denomination.

"There were at that period some itinerants of our denomination, not unlike some of the present day, who were in the habit of visiting those waste places, and who imbibed and encouraged the spirit just described. Some of these itinerants appeared to be good men; but they were greatly deficient in prudence, and were often impelled by false zeal. They were usually found arrayed against settled pastors, and their influence went to promote the interests of the fanatical sects, with which they were in the habit of co-operating in their religious meetings. These itinerants, and those with whom they associated, perceiving that Mr. Meek was a young man of zeal, took great pains to draw him into their views, and to infuse into his mind prejudices against settled pastors, by insinuating that they were enemies to revivals, and thus secure his co-operation in their radical movements. But he at once perceived that they were actuated by a wrong spirit, and that the course they were pursuing was adapted, not to promote, but to injure the cause of religion. He saw that the whole weight of their influence was employed to increase and perpetuate the prejudices of the people against sound doctrine and ecclesiastical order; and that so far from repairing the wastes of Zion, they were only making them more desolate."

"The knowledge which Mr. Meek obtained while laboring in this region, led him to entertain great respect for the pastoral office. He was convinced that without a settled ministry, there could be no rational prospect of building up churches, or of enjoying genuine revivals of religion; that flocks scattered on the mountains, with no faithful shepherd to watch and feed them, would become the prey of ravening wolves. He became also convinced that a tremendous responsibility rests upon those who labor as itinerants; and that it is their duty not to weaken the hands of settled pastors, but to do all in their power to strengthen them. This lesson was of immense importance to him, in preparing him for that course of labor to

which he has been called ; and it is doubtless one reason why he has been enabled to shun those indiscretions into which most itinerants have fallen."

CHAPTER XXXII.

ONE day, while Thoughtful and Ardent were walking out, it happened that they passed through a street a little to the west of Pilgrim street ; and as they were walking along, and observing the manner of the people, they saw a man, whom they afterwards found to be Mr. Bold, coming towards them with a hurried step, clothed partly in the habit which Evangelist wore, and partly in the dress of the people of the town. When he came up to them, he addressed them without any of the ordinary forms of salutation, as follows :

Bold. Are you true pilgrims, or only such by profession ?

Thoughtful. We profess to be pilgrims ; and if we are not deceived, we have some real regard for the Prince Immanuel.

Bold. Do you pray ? Are you engaged in the cause of the Prince ? Or are you no better than cold-hearted professors ?

Th. We are not probably so ardent in his cause as we ought to be. Yet we think we take some delight in communion with our Lord.

Bold. Do you pray in faith ? Or do you only mock the King, by asking things which you do not expect him to grant ?

Th. We aim, in our petitions, to ask for such things as appear to us desirable ; and then leave our petitions with the King, after the example of our Lord, saying, "Not my will, but thine be done."

Bold. Aye ; I see that you have no faith. I do not want to hear any one pray so, more than once or twice, to be convinced that he is destitute of faith.

Th. We believe that true faith in the King consists in having confidence in his superior wisdom ; and that leads us to make our judgment of what is best, subordinate to his.

Bold. Well, well : I see that you are as cold as ice. But if you wish to get your hearts warmed, come along with me. There is, in a neighboring street, a great and powerful work ; and if you will but come and see, you will be filled with wonder and astonishment. Come along.

So Thoughtful and Ardent followed Mr. Bold into a street

called Westerly street, where they soon perceived there was considerable excitement among the people, many of them being gathered in little groups, and talking earnestly among themselves; and from what they heard, it appeared that some were speaking of the great and glorious work which they said was going on, and others were contradicting and opposing. Mr. Bold, who led the way, often spoke to passers by, in the same abrupt manner in which he had addressed them, saying to one, "You are an enemy to the King;" to another, "You are as proud as Lucifer;" to another, "You are going right to the pit," and the like, which seemed to be very offensive to those who were thus addressed; and some openly cursed him for his pains.

They soon went into a place of worship, and Mr. Bold commenced the exercises. In his prayer, there seemed to be several things quite unusual. There was a very familiar, talking manner, as if the suppliant had forgotten his station, and was talking with an equal. There seemed also to be little or no confession of sin, in the prayer; but it seemed to be principally filled up with petitions for various individuals whose names were mentioned, and the opportunity seemed to be embraced, to tell all the bad things which the person officiating had known or imagined about them. He then preached a discourse, which contained much truth, but presented in a very singular way. The names and titles of the Divine Being were used with great irreverence; and things were repeatedly said in such a way, as to make the blood of the pilgrims chill in their veins. He attempted to give force to his representation, by the machinery of the theatre. He acted out, in a manner which shocked the feelings of the pilgrims, the case of the sinner, sickening, languishing, dying without hope; going to judgment, and sentenced to the pit. He also represented the final judgment, assumed the chair of the judge, called up sinners of different characters, investigating their several pleas, and pronounced the sentence, *depart*. In addressing sinners, he used language which seemed stronger than is consistent with truth. "O you wretches! you rebels, you desperadoes!" were expressions he used a number of times. And once he seemed to cap the climax, by saying, "there is not a fiend in hell, nor out of hell, so bad as you are."

The meeting was full, and the people seemed to listen with an expression of great curiosity in their countenances; but I observed at the same time, that there was very little of that appearance of deep and solemn feeling which I had seen under the preaching of Mr. Meek. When the meeting was over,

the pilgrims fell into conversation with a man and his wife from a neighboring congregation, as follows :

Man. I call that *preaching*, gentlemen, don't you? Such preaching as that will promote a revival. This man is not one of your cold, theorizing, hair-splitting preachers. He has some *feeling* ; and he makes his hearers feel too.

Th. I admit that he preaches much truth, and with a great deal of earnestness ; but there are some things in his manner which I regard as very objectionable.

Wife. That is because you are in a cold, dead, and stupefied state yourself. You would feel differently, if you should only get waked up.

Th. It shocks my feelings to hear the divine name uttered so lightly and so frequently. I see not why it is any better to use the tone and manner of a profane swearer, in the pulpit, than it is out of it.

Man. We felt so at first, when we began to hear Mr. Bold preach ; but we have got over it now, and never think of it any more.

Wife. Yes ; and our minister, and the principal ministers in our street, all felt so at first ; but they have got over it.

Ard. I hope I shall not get into such a state of mind, as to feel willing to hear the divine name treated irreverently.

Wife. You will get over your scruples, if you get waked up. When our minister was in a cold state he had the same objections. But Mr. Bold reproved him sharply, and he broke right down under it, and has made no opposition since ; but says he never enjoyed so much of the influences of the Spirit before in his life as he has now for some months past.

Ard. It seems to me to be very unbecoming in a young minister to talk in such a way to those who are older.

Wife. But the Holy Spirit gives his sanction to Mr. Bold, such as never was given to mortal man before. Revival upon revival follows him, wherever he goes. How dare you find fault with a man whom the Holy Spirit approves ?

Th. Where is the evidence that the Holy Spirit approves of this man ?

Wife. His success in converting souls, is the evidence. Wherever he goes, the Spirit seems to follow him. And whenever he speaks, it seems as if the Holy Spirit dictated every word he says.

Th. That is extravagant. Surely, you cannot believe that the Holy Spirit gives utterance to such strange expressions as we hear from Mr. Bold.

Wife. Your being so cold, is the reason why you are not pleased. If you once get your heart warmed, you will feel dif-

ferently. But if you find fault with Mr. Bold's preaching and measures, what is that, but to find fault with the Holy Spirit?

Th. It seems to me to be a very different thing. I cannot yet see that Mr. Bold is actuated by the Holy Spirit. I should not dare to ascribe to that blessed agent all his strange speeches. I do not see how you prove his success to be an evidence of divine approbation.

Wife. Why, does not every-body say, that the Holy Spirit blesses these means, and therefore they must be right?

Th. Not quite every-body. There are some yet, who think they must judge of things by the appointed rule, the law and the testimony.

Wife. Well, if you find fault with Mr. Bold's measures, when they are so successful, I must think you are more nice than the Holy Spirit.

Th. Do you think success is always a mark of the divine approbation?

Wife. Certainly.

Th. Did not Jacob obtain the blessing by wicked means? And has not false religion made more converts than the true? Has not Mahometanism more adherents than Christianity, and Paganism more than both?

After an interval, they assembled for a prayer-meeting, and Mr. Bold requested those to rise, who wished to be prayed for. Among others one old gray-headed man arose, to whom Mr. Bold said, "What do you ask prayers for, you old gray-headed sinner? You ought to have been in hell long ago." Of a young man he inquired his name and residence, and when he heard it, he said, "Then you know all about the doctrines;" and passed along, saying, "Here is J. M. who knows all about the doctrines, and is in the way to hell." After several of the brethren had prayed, Mr. Bold asked if there were not some females present who could pray; and said, "I hope none of you will go home to-night grieving the Holy Spirit because you are too proud to pray. Females have sometimes grieved the Spirit, by not praying when they have felt a desire to do it in meeting. I hope none of you will be guilty of doing so to-night." As no one immediately offered herself, Mr. Bold kneeled, and began to pray for these "women, that they might not grieve the Holy Spirit, because they were too proud to pray." After dwelling largely upon this subject, in a manner adapted to work powerfully upon their feelings, he stopped, and was followed by a female.

After several prayers, Mr. Bold proceeded to exhort the church members with reference to the services of the next day, he expecting again to preach for them. Among other strange

things he said, "A minister had better be in hell, than preach without the Holy Ghost sent down! Mark my words—a minister had better be in hell, than preach without the Holy Ghost sent down! I had better be in hell, than preach without the Holy Ghost sent down! and you had better be in hell, than to hear without the Holy Ghost sent down!" The pilgrims were not favorably impressed with these services; and at the close, they returned to the house of Mr. Experience, related what they had seen and heard, and asked his opinion.

Exp. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them."

Th. But there appears to be much that is good, mingled with much that is very objectionable; so that it seems difficult to decide, on the whole, what to think.

Ard. Since there is so much that is good, may we not pass over the bad for the sake of the good, and bid God speed to Mr. Bold and his measures?

Exp. That seems to be the way in which many have proceeded. They have found things which they considered objectionable, and have thought at first that they could not sanction them. But after looking farther, there has seemed to them so much religion in it, that they did not dare to oppose, lest they should be found opposing revivals. And so they have yielded. At first it has been done with much reluctance, and many misgivings; but at length, having made up their minds to fall in, they have ceased to make objections, and endeavored to prevent others from making them. And it may be that, by degrees, they have ceased to see the things which at first had appeared so objectionable; or, if they see them now, they may have so changed as to think them excellencies.

Th. It would be a sad state of mind into which to fall, in which the errors and sins of good men should be thought excellencies, and worthy to be justified and imitated.

Exp. But so it is, sometimes. When a man has strong points of character, like Davenport, and drives, like a whirlwind, through the land, it is rather to be expected that a host of imitators will rise and attempt to do the like. And many of these imitators will have so little discernment as to select the worst points of his character for their imitation; and will therefore be more zealous to copy his defects than his excellencies.

Th. I should think Mr. Bold to be a man whom many would attempt to imitate; and that weak men would make sad work of it.

Exp. They do so. And some who have been thought men of talents and judgment, men of education and taste, have so

fallen under his influence as greatly to lower them in the estimation of the wise and good.

Ard. Surely they do not copy his familiar, talking manner in prayer, nor his coarse and vulgar dialect in preaching.

Exp. Some have, to a great extent. Plain preaching is a virtue; but they mistake vulgarity for plainness. Such freedom of address to the Divine Being in prayer, as Abraham used, is entirely consistent with deep reverence and awe of the divine majesty; but they mistake for this such a kind of familiarity as a well-bred man would never practise towards an equal.

Th. Why does not some one tell him of his faults, and have him correct them? If he should correct some of the most glaring of them, he would be much less exceptionable.

Exp. His friends have so generally justified the things he has been blamed for, that they feel under the necessity of keeping up the practice, and of falling into the same things. And then, it is not probable that he is the man to be controlled by others. To show that he is right in what he is inclined to do, he has been heard to declare, with great emphasis, "I have had to fight my way, at every step, with both ministers and churches, ever since I came into this region." It would therefore be unlikely to produce any important effect, if any should tell him of his faults.

Th. He might be instructed by the experience of the last century, and avail himself of the wisdom of Edwards, and Brainerd, and their associates, if he were disposed.

Exp. There is a ready answer to all such appeals to ancient times. His followers say that revivals are different now, and must be promoted by different means. Neither scripture nor experience can stand a moment against such an argument as that.

Ard. But is it true, that human nature is different, and religion different, and revivals different, as they say?

Exp. Not at all. It is nothing but a delusion of their own imagination. It flatters the mind of man, for him to indulge the idea that he has made some new discovery, or some wonderful improvement. But in this case, there is reason to believe, it is but a new edition of old error. Whoever will carefully attend to the history of the revivals in the days of Whitefield and Edwards, will discover a wonderful likeness to the present. You know that Edwards points out a variety of things which existed in his day, which he thought great blemishes in the work, and great hindrances to its advancement. These he thought *things to be avoided*. The same things now,

he would doubtless call by the same name, *things to be avoided*. It is my purpose to assist you in discovering what is wrong, and help you to form a correct judgment for yourselves.

CHAPTER XXXIII.

ON another day the pilgrims met with a Mr. Scribus, who was complaining of "such ministers and private Christians" as he said were "unconsciously sanctioning certain flying reports respecting the revivals in this vicinity, which reports have no foundation but in absolute falsehood." He endeavored to account for this conduct in them by ascribing it to their lukewarmness and coldness, representing even those who had been warmly engaged in the work, as sometimes becoming lukewarm, and "gradually descending from their elevated tone of feeling, doubting, and querying, and cavilling, and censuring, as they go, bringing down with them the whole spirit of the revival." "Such men, all unconsciously, perhaps, get over into the enemy's camp; and while they talk of friendship to the cause, it is they, more than any others, who cause the uncircumcised to triumph. But what are the *real objects* which excite so much cavilling? Not surely those which are pointed out by the cavillers themselves. These are but trifling mistakes. I will tell you what they are. They are the self-denying duties which the man of Christian fidelity most cheerfully performs; but which are found to be more or less painful, in proportion as a man is in a partial or entire state of carnality. Depend upon it, they are these, and nothing else."

Thoughtful. I must think you are very assuming. It does not seem to me to be at all indicative of a right spirit, for a young man like you, of very recent standing in the church, to be thus denouncing the aged fathers in the ministry, and arraigning even the *chair of theology*, as you do. I do believe there have been many wrong things practised by Mr. Bold and others.

Scribus. You are not a suitable judge in this matter. "Christians should not believe that those who are zealously engaged in religion, are imprudent, simply because some other Christians affirm it; nor even because they themselves, having seen them, are disposed to think so. For they may be in a state of criminal stupidity and declension; and if so, they are absolutely incompetent to judge in this case."

Th. I must believe that I am under obligation to judge according to evidence. And having eyes and ears to see and hear for myself, and an infallible book of rules, by which I am required to "try the spirits," I should be criminal, if I believe every spirit that claims to come in the name of the Lord. And when I have the undoubted testimony of others, as to matters of fact, I know of no principle of Christian duty which forbids me to judge those who pretend to be revival men, even when most engaged, by the same rules by which I am to judge myself; and which are the same rules by which I, and all others shall be judged in the great day.

Since you aver that the things complained of are but "trifling mistakes," and cannot be the true ground of objection to Mr. Bold and his proceedings, I will state some of them. We complain that those out of the church are treated in a harsh and uncivil manner, called by hard names and provoking epithets, and addressed with coarseness and vulgarity; which is manifestly wrong in itself, and adapted to harden them, and prevent their listening to the claims of the Gospel. We complain that children and youth have been treated in a manner adapted to frighten them unreasonably, by being threatened with immediate and inevitable damnation. And we complain of this, because we think it adapted to prevent their giving a proper attention to the real and sober threatenings of the Bible; especially when they find the threatenings which have been made prove untrue. We complain that children should be told things about their parents which are adapted to alienate their affections, and lead them to be disrespectful towards them. We complain of the personality of public preaching, by which the attention of the congregation is directed to particular individuals, as persons of an uncommonly odious character. We complain that persons should be prayed for by name, in a manner which implies strong censure of them, and which is often considered slanderous and abusive. We complain of the irreverent use of the divine name, and of the familiar use of the words, *devil*, *hell*, *cursed*, *damned*, and the like, in a manner which resembles the more vulgar sort of profane swearing. We are shocked with the affectation of boldness and familiarity with the Divine Being in prayer. And we are disgusted with the ostentation of those who pray so loud in their closets, as to be heard in the streets. We complain that the doctrines of the Gospel are not sufficiently preached; that those who do labor to instruct their people in them, are charged with hindering revivals by preaching them, and that particular pains appears to be taken, to render *orthodoxy* a term of reproach. We complain that the difference between

the true and the false in religious experience is not sufficiently made known, and that the disposition to make a distinction between genuine and spurious revivals, is frowned upon as a mark of coldness and stupidity. We complain that the most uniform and consistent Christians are pronounced cold, and stupid, and dead, because they do not alter as much as others, and that uniformity itself is denounced as a mark of lukewarmness. We complain of the unsparing denunciation of those who have been considered the best friends of revivals, as they have hitherto existed, because they do not approve of every new thing. We complain that those whose age and experience have given them opportunity to be most and longest acquainted with revivals, are put down by the converts of a few days old, as totally ignorant on the subject. We complain that aged ministers, of tried and approved piety, are publicly prayed for, by young men and boys, as old hypocrites or apostates, "leading souls to hell." We complain that females are urged forward to pray in promiscuous assemblies, contrary to the Scriptures, and in violation of that modesty which is so essential to their best influence. We complain of the confidence which some appear to place in impulses and impressions, especially as connected with the supposed prayer of faith, very erroneous views of which we think are promulgated. We complain that young converts and young persons, are put forward to their injury, and the older members of the churches, to whom it belongs to take the lead, are manifestly put in the back-ground; and that old people in general are often treated with great disrespect, in direct violation of the divine injunction, "thou shalt rise up before the hoary head, and honor the face of the old man." We complain of the disposition to crowd these new measures into every place, without regard to the divisions and contentions to which they seem likely to give rise. We complain of the disposition manifested by many to intermeddle with the concerns of churches to which they do not belong. We complain that so much stress should be laid upon the posture in prayer, as if *kneeling* was of course connected with humility, while little regard seems to be paid to that meek, humble, modest, retiring spirit, so essential to the right performance of the duty. We complain of the practice of loud groaning, in time of prayer, in a manner that has the appearance of being done to keep up excitement; and especially of falling down, and rolling about in a time of prayer, which has been practised by some. We complain that distortions of the body, and other professed expressions of distress, should be practised in public meetings. We complain that any should pray for others to be converted or removed

out of the way, thereby turning their prayers into curses, under pretence of uncommon piety. We complain that success should be considered an evidence of the divine approbation, as a principle which would lead to justify the falsehood of Jacob, by means of which he obtained the blessing. We complain that when evils are pointed out, they are not corrected, but are either denied to have an existence, or are justified as good and right. We complain that the whole system of measures seems to be adapted to promote false conversions, to cherish false hopes, and propagate a false religion; and thus, ultimately, not only destroy the souls of those who are deceived by it, but to bring revivals, and experimental religion itself, into discredit, and increase errorists and scoffers on every side. We complain that meetings are sometimes held all night, and for several days and nights in succession. We complain that in some meetings, anybody and every-body is at liberty to speak or pray, without being called upon by any responsible head. We complain that in some meetings, more than one speaks or prays at the same time. We complain of a want of truth in what is affirmed respecting men and things, in circumstances where there seems to be no room for mistake.

Scri. You have made out a long list, indeed. But just hear what my pastor says, in his narrative of the revival in his congregation. "With regard to the means used in this revival, I should say nothing, were it not for the gross misrepresentations that have gone abroad. They are substantially the same as were employed by Whitefield, Edwards, Brainerd, and by some still living, whose praise is in all the churches."

Th. I do not suppose your pastor has himself witnessed all that has taken place within his own congregation; nor that all the things I have enumerated have taken place there. But I believe that many of them have taken place there, many of them in his presence, and that all of them have taken place within the sphere of Mr Bold's labors and influence, and are true of him or of his friends and imitators.

Scri. "Let those beware, who are cavilling in such a time as this."

Th. The real truth is what I wish to ascertain. Your friends have represented this as a new era in revivals. They have told of the measures of Mr Bold and his friends as great improvements. They have urged them upon the ministers and churches in every direction, even against their wishes. And when objections have been made, it has been ascribed to coldness and carnality. The name of Mr Meek has been used by many to sanction the measures of Mr Bold. And your pastor, in the statement you have just read, seems to allude to him, as

one "still living ; whose praise is in all the churches." It is known that great weight is everywhere attached to his opinions, on account of his great success for many years in promoting revivals. We think that his opinions, as well as those of Edwards and Brainerd, coincide with ours, and condemn many things which have been and are practised in this vicinity. And for the credit of revivals, we wish to have it understood that they are not necessarily chargeable with all these evils. We think they can take place without them, and that they would be much better without them.

Scri. Better? No. No revival has ever been better than ours. Our Presbytery declare it "a work of divine power, of which we have witnessed no parallel in this country, and such as we have seldom discovered in the history of the church." But now, it seems, if you are right, "we can all at once, in the midst of such exertions and blessings, *grow wise*, and begin to puzzle ourselves about questions of doubtful expediency ; let down our watch ; bring down through our instrumentality the whole spirit of the revival ; and look back upon our measures as having been rash and hasty."

Th. If they have been so, you ought to look at them in their true light.

Scri. Trifling indiscretions will always exist in powerful revivals. Some men cannot act at all without them. To lay a strong hand at once on *such* indiscretions, is to put a stop thus far to exertion, and create discouragement in the minds of many who are efficient friends of the cause. And thus, by practically magnifying trifles into a fictitious importance, we come to forget weightier matters, throw our influence into the scale of the adversary, grow lukewarm, sit down, and conclude that the precious shower of mercy has spent itself.

Th. If men are constitutionally rash and imprudent, they are not fit to be employed to conduct revivals. If they are rash and imprudent only because they are weak-minded and self-willed, they are also unfit. And if any have got into the ministry who will not listen to admonition and advice from their fathers and brethren, they certainly ought not to be put forward to fill such a station, where, by their sin and folly, they may do so much more harm than in a more private station.

Scri. "That every movement, in such a conflict, should have been directed by the most perfect discretion, was not to have been expected. Yet one thing is certain ; much that seems indiscreet to the eye of cold speculation, will appear very different when seen in the light of a powerful revival."

Th. I must dissent, entirely, from this principle of judging. It is when men are least excited, when the mind can look at a

subject with the greatest calmness, that it can best discern whether any supposed action is according to the rule given to us for the regulation of our conduct. You seem to subvert the order entirely, and think the mind must be excited in order to judge correctly. This, I suppose, is a part of your new system.

Scri. Hear what the writers of the narrative of our revivals say of such critics as you: "We confess we feel no great respect for those who sit down in ignoble ease, in the vineyard of the Lord, and make their sage remarks upon the imprudence of those who bear the heat and burden of the day. The soldier, who, in the hour of battle which tries men's souls, skulks away into some secure place, and there employs himself in watching the bold and the brave, and charging them with want of wisdom and discretion, deserves to be condemned for his cowardice, instead of being applauded for his sagacity."

Th. It seems to me that, in this case, it has required more courage to resist the torrent, than to fall in and swim with the current. When the furious tide is pouring over the land, and bearing away every thing in its progress, the timid might naturally be expected to keep still, and make no attempt to resist. It must have required a strong sense of duty, and a readiness to be sacrificed for the cause of truth, to lead any to speak out, at such a time. I think you claim that nearly all the ministers in this region have cordially approved of Mr. Bold and his measures.

Scri. Yes. Our "Presbytery received him a short time since by a unanimous vote, as a worthy member of their connection." "Much unanimity of feeling prevails within the limits of the Presbytery," which "contains about thirty-two or three respectable clergymen, who have been, and still are, greatly united in their feelings, views, and operations."

Th. It could not be cowardice, then, but something else, which has led any ministers among them to express an opinion different from theirs. Nothing but a deep sense of duty, overcoming their fears of denunciation and persecution, could have led them to do it.

Scri. Whatever may have been the motives of the opposers of these revivals, and revival measures, but few of them are clergymen and professed Christians in good standing in our churches. Though many of the ministers and Christians who at first came among these revivals, were disposed to find fault, they were led to change their opinion, as soon as they had got engaged in the work. I have a letter in my hands from one living in North street, who is an instance of this kind. On reading the narrative of our revivals, he says: "One fact struck

me forcibly, the singular coincidence in the general character of the work there and here. In respect to nearly every prominent feature there is a perfect identity." "Revivals of religion are certainly assuming a new aspect." "I am not a little surprised at the clamors which resound through the land against the *peculiarities* of these revivals. What *peculiarities*? Why, the Lord works with increased power. Christians pray with increased faith. Sinners tremble with deeper convictions. Yet good men and good ministers abroad stand amazed, and shake their heads dubiously, as though the ark was rudely handled, and they would fain steady it a little. I can well appreciate the honest solicitude of such Christians. They mean well; but when they suggest their doubts concerning these *peculiarities*, I simply say, '*It is the Lord's work; and if he does not do it* RIGHT I am not responsible.'" "I have been myself as little in favor of these *peculiarities* as any one. And as I have looked back with much interest, and traced my progress to my present state of feeling, I cannot but think that the hand of Providence has led me by a way I knew not."

Th. What *peculiarities* does he mean, of which he had been "as little in favor as any one?"

Scri. The letter speaks for itself.

Th. Does he mean to say he had been opposed to the Lord's working with increased power? opposed to Christians praying with increased faith? opposed to sinners trembling with deeper conviction? I cannot believe that; and yet that is what he says. He is certainly subject to some strange excitement; and under its influence he talks wildly. He says, "*it is the Lord's work; and if he does not do it right, I am not responsible.*" What does that mean? Does he mean to say, he is not responsible for the instrumentality he uses, and not bound to see that it is according to truth and righteousness? In one part he seems to deny that there are any *peculiarities* which good men ought to find fault with; and he seems to design to cast suspicion upon the piety of those who "shake their heads dubiously, as though the ark was too rudely handled." But he must have known that many things had taken place in his neighborhood, that sober Christians had always found fault with. He knew there had been some meetings where numbers prayed aloud at the same time, males and females, while others were groaning, and others were vociferating; some that continued through several days and nights without breaking up; some in which their pious pastor had been publicly denounced as unfit to preach, and in such a state that the Lord could not convert sinners in his presence; as a hireling, an Achan, and in the gall of bitterness; some in which persons had such turns of agoniz-

ing for sinners, that they were obliged to be held by others for hours together. I say he knew these things, because they were matters of great notoriety, and took place in his immediate neighborhood. And in the published accounts of revivals in that neighborhood, it was said, "some of their meetings have been characterized by much noise and groaning." That your friend was "at first as little in favor of these peculiarities as any one," was then regarded by sober Christians as in his favor. And if he has since been led into the same spirit, and can approve of all these new measures, it is matter of sincere regret.

CHAPTER XXXIV.

IN Centre street, Mr. Fearless was early distinguished as a friend of Mr. Bold; and for a time he had Mr. Bold to labor among his people, as an assistant. But it was doubtful to many whether Mr. Fearless or Mr. Bold carried measures with a higher hand. The congregation was soon filled with complaints of the same general nature as those which Thoughtful has enumerated as prevailing in Westerly street. The work soon began to extend its influence into adjoining congregations, and some of their members began to imbibe the same spirit; and meetings began to be attended in them, without the consent of their pastors, in which female praying was introduced, and the practice of praying for individuals by name, after the new fashion. And even some of the church members began to pray for their pastors as cold, and stupid, and dead, and unconverted. The pastors became alarmed. Believing that Mr. Meek had established a character for promoting revivals beyond any other man in the present age, and believing that he had uniformly discouraged all those things which had been considered objectionable in the practice of Mr. Bold and his associates, they thought it very desirable to obtain his presence in their congregations. At their pressing entreaty he came, and took up his residence among them, a short distance from the residence of Mr. Fearless. Here, although his health was feeble, and he was unable to labor much, he continued some time, and a very quiet and pleasant revival took place. While here, great solicitude was manifested by the friends of Mr. Bold to obtain the sanction of his name to some of the leading measures which he disap-

proved. Mr. Scribus came to see him, and spent a considerable time in talking with him. Mr. Bold called twice, and professed a desire to receive instruction. Mr. Fearless also came, and had a long discussion. Mr. Meek had some conversation with Mr. Bold, and endeavored to tell him something about his own method of proceeding; but Mr. Bold soon observed that he did not think a young man could adopt it. This rather discouraged Mr. Meek. And as he was quite unwell, and had other engagements, he thought he would try to communicate his views through another medium. With Mr. Scribus Mr. Meek "labored for hours together, at different times," endeavoring to show him the calamitous tendency of the new measures, and expecting him to disclose his views to Mr. Bold, and also to the members of the Presbytery in Westerly street, before the publication of the narrative of revivals. He also wrote down, as his strength permitted, many of his thoughts respecting the mischiefs of the new measures. And when Mr. Fearless called, he read them to him, and "labored with all his might to convince him of the calamitous tendency of those measures, until he lost all his strength, and spent the night in faintness. He expected Mr. Fearless would lay the subject fully before Mr. Bold, as he told him he would." After some time, he was informed that his views had not been communicated to the ministers in Westerly street, and that even in some of the congregations in Centre street "his name was still used to vindicate all these new measures against those who made objections." He then felt disappointed and grieved; and thought himself called upon to make his views known. He therefore wrote out the thoughts which he had been gradually putting upon paper, and addressed a copy to a leading member of the Presbytery in Westerly street, that it might be communicated to his brethren. In this letter Mr. Meek points out some of the things which have been mentioned by Thoughtful as matters of complaint in Westerly street, and expresses his disapprobation of them. And though he does not charge Mr. Bold with them, he speaks of them as "evils running out from under him," being introduced into many churches by young men who profess to have learned them of Mr. Bold and his friends. In sending these things to the Presbytery of which Mr. Bold was a member, Mr. Meek's object seemed to be to induce them to express their disapprobation of these new measures, and endeavor to put a stop to them.

About the same time a distinguished clergyman of Pilgrim street addressed a similar letter to Mr. Fearless. He had been hearing for months before, from such of his brethren as had travelled through Westerly street, various things in relation to

the revival there. At first he was very much gratified with what he heard, and was rejoicing in it, as a great and good work; but afterwards he saw some statements in a Unitarian paper, which alarmed him a little; and soon after he met, at the anniversary of a theological seminary, with one of the members of the Presbytery in Westerly street, who was an ardent friend and promoter of the work. With this minister he sat down, in company with a number of his ministerial brethren, and asked a great many questions, and made notes of his replies. In these ways he learned the leading particulars of the work, and discovered the character of the new measures practised by Mr. Bold and his friends. In view of these, he made out a letter to Mr. Fearless, pointing out the evils which, in his opinion, must result from such measures. He also sent Mr. Meek a copy of this letter, and Mr. Meek sent, in return, a copy of his to a member of the Presbytery. And when Mr. Meek found that his name was still used in Westerly street to sanction the new measures, he sent a copy of these letters to a member of the seminary in that street under the care of Dr. Firm. He also permitted some of his friends in various parts to take copies; so that the existence of these letters, and their general nature, soon became extensively known, and greatly encouraged those who were endeavoring to oppose the further spread of the measures they condemned.

When these letters came to Westerly street, they produced quite a commotion. The friends of the new measures did not seem to know what to do. There was manifested a strong inclination to deny the existence of any such evils as these letters had supposed; and to condemn their authors for writing them. But since the character of these men for promoting revivals was too well known to admit of their being denounced in the usual manner, there seemed to be no way to neutralize the influence of their letters in the community, but to ascribe them to misinformation. Accordingly, the word given out was, that the letters were pretty good letters, but did not apply to Mr. Bold and his friends. And that the writers of them had been misled by the flying reports and falsehoods which had been put in circulation by the enemy. Of the letter of Mr. Meek, it was said, "the lies came from hell, and the smoke from the bottomless pit." Mr. Scribus, in particular, notwithstanding his long talks with Mr. Meek, was quite zealous in proclaiming these things. On one occasion he said, "Those more distant brethren have been influenced by the tide of misrepresentations which has poured forth over the face of the country." On another occasion, in speaking about a publication of one whom he regarded as unfriendly to revivals, he said, "We assert from

personal knowledge, and without fear of contradiction, that the misrepresentations of just such men as these were greatly instrumental in deceiving our eastern brethren about the character of the western revivals. Had they not been misinformed, they would either have held their peace, or expressed themselves in a different manner." Such are the denials of Mr. Scribus and his friends, of the things which the authors of the letters had supposed to be true, as the ground of their remarks. They generally persevered in ascribing those letters to misinformation; and although one of their number told, in open Presbytery, that he had seen the eastern clergyman, and had answered a multitude of questions respecting those revivals and the measures by which they were promoted, and that he had then made notes of his replies, and proposed to him to be the bearer of a letter on the subject to some of his brethren at the west; yet, they seemed to think it was impossible that a *true account*, which they no doubt thought that member would give, should produce any such effect upon the mind of either of these letter-writers. They seemed to persist in the assumption with which they had set out, that the measures used to promote this revival were right, and that every true friend of revivals would think so if he only once understood what they were.

Soon after the opposition of Mr. Meek and others to the measures of Mr. Bold became known, Mr. Bold preached and published a sermon, which appeared to be intended as a defence of them. It was from the text, "Can two walk together except they be agreed?" The object of the sermon evidently was, to account for the opposition made to the new measures, by ministers and Christians, as well as others, in such a way as to make that opposition a proof that these measures are right, and that all who oppose them are wrong; and especially that those ministers and professed Christians who oppose them give evidence, by their opposition, that the state of their hearts is the same as that of the impenitent world. The sum of the argument is this: sinners must be opposed to that which is nearest right; but they are more opposed to the new measures than they are to other measures; therefore the new measures must be nearest right. And, if ministers and professed Christians oppose the same things that sinners do, and make the same objections to them, they must feel just as sinners do; but some ministers and professed Christians do oppose these new measures, therefore the state of their hearts is the same as that of impenitent sinners, and they are either hypocrites, or so cold-hearted and dead, that there is no present difference in moral character between them and the impenitent world, and they ought to be so considered and treated accordingly.

This appears through the whole discourse, and will be seen in the following extracts: "We see why lukewarm professors and impenitent sinners have the same difficulties with means in revivals of religion. We often hear them complain of the manner of preaching and praying. Their objections are the same, they find fault with the same things, and use the same arguments in support of their objections. The reason is, that, at that time, their affections are nearly the same; it is the fire and the spirit that disturb their frosty hearts. For the time being they walk together, for in feeling they are agreed." Again, "We see why ministers and Christians visiting revivals, often, at first, raise objections to the means used, and cavil, and sometimes take sides with the wicked. While their hearts remain wrong, they will of course cavil, and the nearer right any thing is, the more spiritual and holy, so much the more it *must* displease them, while their affections grovel." "That excitement which does not call out the opposition of the wicked and wrong-hearted, is either not a revival of religion at all, or it is so conducted that sinners do not see the finger of God in it. The more pure and holy the means are that are used to promote a revival of religion, so much the more, of necessity, will they excite the opposition of all wrong hearts." "If the matter of preaching is right, and the sinner is pleased, there is something defective in the manner." "The more right and holy feeling there is, the more wrong and unholy feeling there will be, of course." Again, "We see why ministers are sometimes unsettled by revivals." He supposes the minister may awake while the church will not, or that the church may awake while the minister will not. "In either of these cases, they may find themselves unable to walk together, because they are not agreed. In the former case, let the minister obey the command of Christ, and shake off the dust of his feet for a testimony against them. In the latter, let the church *shake off their sleepy minister*; they are better without him than with him."

These extracts clearly show that the object of the sermon is to prove that the new measures are the nearest right, because they are most opposed; and that those ministers and Christians who oppose them, thereby give evidence that they are agreed in heart with the impenitent world, and should be treated accordingly.

The principle on which the doctrine rests is contained in the following sentences: "If any thing, even upon the same subject, that is far above our tone of feeling, is presented; and if our affections remain the same, and refuse to be enlisted and brought to that point, we must feel uninterested, and perhaps grieved and offended. If the subject be exhibited in a light

that is below our present tone of feeling, we cannot be interested until it comes up to our feelings; if this does not take place, we necessarily remain uninterested. If the subject be presented in a manner that is far above our tone of feeling, and our affections grovel and refuse to rise, it does not fall in with and feed our affections; therefore we cannot be interested; it is enthusiasm to us,—we are displeased with the warmth in which our affections refuse to participate, and the further it is above our temperature, the more are we disgusted. These are truths to which the experience of every man will testify, as they hold good upon every subject, and under all circumstances, and are founded upon principles that are incorporated with the very nature of man.”

When Mr. Meek had read the sermon, he wrote some remarks upon it, which were afterwards published. After quoting the above sentences, he observes: “Now, all this, so far as Christians and *true* religion are concerned, I take to be false in theory, contrary to fact, and dangerous in its consequences. Present to the mind of the Christian, whose holiness and flaming zeal shall equal that of Paul, the least degree of holiness in any saint, and he will not be offended, but interested. He would be greatly delighted with even ‘babes in Christ.’ And the higher the tone of his piety and holy feeling, the greater will be his delight, ‘even upon the same subject.’ Now raise the tone of pious feeling up to that of the spirits of just men made perfect, and holy angels, and still they will not lose their interest, ‘even upon the same subject.’ They will rejoice, even over one sinner that repenteth, far more than will those whose feelings fall to the level of the penitent himself.

“Nor is it true that Christians are always better pleased with those whose tone of feeling is on a level with their own. The least saint on earth loves holiness in others, and rejoices in their growth in grace. And he loves those most whose tone of holy feeling is raised farthest above him; and for the same reason he loves the Saviour more than all. Every child of God who reads his Bible, is far better pleased with the high-toned piety of Job, and Daniel, and David, and Isaiah, and Paul, than he is with that of other saints whose piety falls below theirs, or to a level with his own. What Christian can read the memoirs of Edwards and Brainerd, without deep interest; with far greater interest than he would if they had exhibited less of the spirit of Christianity? And though Christians feel condemned by their high-toned piety, yet for this very reason they are not ‘offended and grieved,’ but love them the more. Though Christians are not up to the tone of piety exhibited by David, and Paul, and Edwards, and Brai-

nerd, yet they are highly delighted, and could walk together with them.

“Take the example of our Saviour. The tone of his pious and holy feeling is certainly raised far above that of all his followers. Hence, according to the sentiment of the sermon, he could have had no followers while on earth, and can have none now. All his disciples must have been ‘displeased with his warmth.’ And the higher it rose ‘above their temperature, the more they must have been disgusted.’ Present to the mind of the Christian the holy character of God. Is not this subject far above the tone of the feelings of any man? Now, according to the sentiment of the sermon, if our affections are not brought up to that point, we must feel ‘uninterested, grieved, and offended.’ According to the principle of his own sermon, Mr. Bold and his friends cannot walk with God, for they are not agreed. It must be acknowledged that God has an infinitely higher tone and degree of holy feeling than Mr. Bold. He is not ‘up to it.’ Consequently, on his own principles, they cannot be agreed. God is displeased with him, and he with God. Mr. Bold must ‘necessarily’ be displeased with that high and holy zeal in his Maker, which so infinitely transcends his own; and the ‘farther it is above his temperature, the more he will be disgusted.’ Besides, it will follow from his own reasoning, that Mr. Bold and those Christians whom he denounces as ‘cold, stupid, and dead,’ actually agree better than himself and his Maker. For the tone of his own feelings is nearer to a level with that of these stupid Christians, than with the holiness of his Maker. Hence, as he more resembles, he must be better pleased with stupid Christians, than with the Holy Lord God. On the principle of this sermon, it is impossible to love God supremely. The Christian will love those imperfect beings best, who most resemble himself; angels still less; and God the least of all.” “On the principles of the Gospel, it is strictly true, that Christians love God supremely, notwithstanding the disparity between the tone of their holy feeling. Hence, Christians love those Christians most who have the most of holiness and true zeal. For, the more there are of these, the more they see and admire the image of God in them. Hence, Christians will love those revivals best, which have the most of God and true Christian zeal in them; for true zeal can never rise higher than holy love. Hence, the more pure revivals are, the more they will unite the hearts of all the true disciples of Christ. Hence, Christians who are really awake to the worth of souls, will be extremely careful not to excite needless opposition among saints and sinners, lest they should divide the former, and drive the latter to

a returnless distance from the Gospel." "There is fellowship among Christians, and unity of the spirit, while some are far more holy and humble than others. This is correct in theory, and accords with fact."

"The sermon entirely overlooks the nature of true religion. It says not one word by which we can distinguish between true and false zeal, true and false religion. Indeed, it does not seem to hint that there can be any such thing as false zeal and false religion. If the tone of feeling can only be raised to a certain pitch, then all is well. The self-righteous, the hypocrite, and all who are inflated with pride, will certainly be flattered and pleased with such an exhibition; especially if they are very self-righteous and very proud. False affections often rise higher than those that are genuine. The Christian and the hypocrite may come up to the same tone of feeling; and yet they cannot walk together, for other reasons. The character of their affections differs as widely as light and darkness. And the higher their affections rise, the wider is the distance between them. Feelings which are not founded on correct theology, cannot be right. All who are inflated with spiritual pride will take the advantage of this sermon, and be sure to construe all opposition to their own disorganizing movements and measures, into an evidence of superior piety in themselves. Spiritual pride will often court opposition, and glory in it, and sometimes adopt the sentiment, 'The more opposition the better.' The sentiment of the sermon would, if carried out, defend every abomination in religion that could be named. It would soon come to this, that the only evidence that ministers are cold, and carnal, and stupid, and dead, is, that they cannot approve of every art, and trick, and abominable practice, in laymen, women, and children, in their attempts to promote a revival. And their approbation of all these abominations would be taken as a good sign, and as evidence that they are *awake*." "The divine Master said to his ministers, Be ye wise as serpents, and harmless as doves. His precept is founded on the fact that wicked men may become more offended with what is wrong in manner than with what is right in matter. Hence the preacher may lose their consciences, and the devil has gained the victory.

"On reading this sermon I was reminded of the repeated complaints which for some time past I have heard from the most judicious, experienced, and best revival ministers in the west; the substance of which I give in the language of one of them:

"There are various errors in the mode of conducting revivals in this region, which ought to be distinctly pointed out. That on the prayer of faith. This talking to God as a man

talks to his neighbor is truly shocking.—Telling the Lord a long story about persons by name, and apparently with no other intent than to produce a kind of stage effect upon the individual in question, or upon the audience generally. This mouthing of words; those deep and hollow tones, all indicating that the person is speaking into the ears of man, and not to God. I say nothing of the nature of the petitions presented; but *the awful irreverence of the manner!* How strange that good men should so far forget themselves, as evidently to play tricks in the presence of the great God.' 'I have often been struck with this circumstance in the mode of preaching, that nothing was heard of the danger of a spurious conversion. For months together, the thought never seemed to be glanced at, that there was any such thing as a Satanic influence in the form of religion, but only as openly waging war against all religion. Such a character as an enthusiastic hypocrite, or a self-deceived person, seemed never to be once dreamed of. The only danger in the way of salvation was *coldness, deadness, and rank opposition.* On no occasion did the eye ever seem to be turned to another quarter in the heavens.'

"It is an important part of the preacher's duty in a season of powerful revival, to discriminate between true and false conversion. Without this, the work will rapidly degenerate. The most flaming spiritual pride will be taken for the highest moral excellence, and will rise up and take the lead. Preachers who have not guarded well this avenue in seasons of powerful excitement, have done more to arrest, and disgrace, and run out revivals, than all the cold-hearted professors and open enemies of religion together. If ever there was a call for close discrimination between true and false zeal, and true and false conversion, the subject of the sermon in question demanded it. And without this discrimination, the preacher could not touch the spirit of his text, nor accomplish any important object. For the least spark of grace, or true love, is in unison with the feelings of all the saints on earth and in heaven, and with those of God himself. And possessing that love, they can all walk together. The sermon can never be made to vindicate any thing but false zeal, false affections, and spurious conversion of every kind. Mr. Bold's heart must be better than his ~~read~~ or he is laboring under an awful delusion."

CHAPTER XXXV.

ABOUT this time the ministers of the Association in Westerly street, whose congregations were bordering upon, or intermingled with, those of the Presbytery in which Mr. Bold and his friends were carrying on their operations, thought it necessary to address a pastoral letter to their congregations on the subject of revivals of religion. In nearly all their congregations there was more or less of special attention to the subject; and attempts were continually making, by persons from abroad, and by some among themselves, to crowd in the new measures.

The Association accordingly met, and drew up a pastoral letter, had it published and distributed to their churches, and some copies of it sent to their friends in other parts.

The letter states, that the associated pastors believe seasons of revival to bring their "appropriate duties, and their peculiar dangers." And they wish to call the attention of their people to "a few of those things which appear to be evils in themselves, or more or less attended with danger, at the present time." It discourses at large on the following particulars:

"Indifference on the subject of revivals; neglect to discriminate between true religion and false; insensibility to danger; condemning in the gross, or approving in the gross; indifference to instruction; calling people hard names; making too much of any favorable appearances; ostentation and noise; going to particular places to obtain the Spirit, or to be converted, with a dependence upon places or men; not guarding against false conversions; the hasty acknowledgment of persons as converted; injudicious treatment of young converts; putting them forward too much; suffering the feelings to control the judgment; giving heed to impulses, impressions, or supposed revelations; allowing anybody and every-body to speak and pray in promiscuous meetings, as they feel disposed; wrong means of exciting fear; trying to make people angry; talking much about opposition; the affectation of familiarity with God in prayer; language of profaneness; disregard of the distinctions of age or station; censuring as unconverted, or as cold, stupid and dead, those who are in good standing in the visible church; praying for persons by name, in an offensive manner; imprecations in prayer; denouncing as enemies to revivals, those who do not approve of every thing that is done; female prayer and exhortation in promiscuous assemblies; loud

groaning, speaking out, and falling down, in time of public or social worship; taking the success of any measures as an evidence that those measures are right, and approved of God; disorderly and disorganizing measures, interfering with the concerns of churches to which we do not belong, trying to make people dissatisfied with their minister, or children with their parents. These points the Association discussed at length, and showed the wrong views and practices of which they thought their churches in danger. They advised them to study the writings of Edwards and Brainerd, and labor to promote revivals of religion by the use of such means as they approved.

This letter only warned the churches under the care of the associated ministers, against certain things of which they were considered in danger, without alluding to Mr. Bold or his friends. But they wished to make the impression abroad, that none of these exceptionable things had existed in Westerly street; and that Mr. Meek and others had been misled by false reports put in circulation by the enemy. The publication of this pastoral letter would give an indirect sanction to those reports. So it was considered abroad, as well as at home. Mr. Bold made some ministers believe that he approved of the principles of this letter, though he denied having practised contrary to them. But Mr. Scribus could not withhold the expressions of his disapprobation. The next time he met Thoughtful, he addressed him as follows:

Scri. "*Things to be avoided!*" This phrase seems to be the favorite motto of many at the present day. But who are the persons who are thus employing it; and what part have they acted during the great revivals with which the land has been visited?"

Th. They are the true friends of revivals, who have had the welfare of the Church so much at heart, that they have ventured to express their dissatisfaction with some things that have been done; though at the hazard of being denounced and branded, by you and others, as enemies to revivals. When they have seen dangers, they have thought it was their duty to point them out.

Scri. "Of all the things which are most necessary to be avoided at this time, I should point out that of overlooking or depreciating the great work which God has wrought in the midst of us; and yielding to the insinuations of worldly-mindedness, sloth, spiritual pride, and unbelief. Here is the proper field for the exercise of vigilance; unbelief in its ever varying forms of doubting, presuming, disputing, cavilling, and censuring."

Th. By *unbelief* you seem to mean calling in question the

excellence of this revival, or finding fault with any of the measures used for its promotion.

Scri. Certainly; "Doubting, disputing, cavilling." These are the forms which I have so often spoken of. Edwards acknowledged the revival in his time to be a glorious work of God, and reckons those as enemies to revivals who refuse to acknowledge it. We only do the same.

Th. You do it without the same grounds. You denounce men who have often been engaged in promoting revivals, men who uniformly pray for the outpouring of the Spirit, and men who have been actually laboring, at the time, to promote a revival in their own congregations. And you denounce them, just because they refuse to countenance the measures which Edwards warned the churches against. I have not perceived that they have been backward to acknowledge the reality of existing revivals, as far as there have been time and opportunity for them to see their good fruits.

Scri. Do they not talk about spurious revivals, and false conversions, in such a way as to throw suspicion upon the work as a whole?

Th. They neither approve in the gross, nor condemn in the gross. They think wrong measures have a tendency to produce false conversions; and they oppose them for that reason, as well as because they are wrong. And so far as such measures prevail, they are obliged to doubt the excellence of the work. In this they follow the example of Edwards.

Scri. "With regard to the general principles laid down in the pastoral letter of the Association, I have, abstractly speaking, but few objections. But, after admitting that most of the particulars pointed out in the letter, would in reality, be 'things to be avoided,' if they had an existence, I am constrained to ask, whether a letter of such an unprecedented character was called for at the present time?"

Th. If those things had an existence, you admit that they would be "things to be avoided." But you seem to deny their existence, as if you would make that impression; and yet you deny them in such a way as leads me to doubt whether you really believe your own denials.

Scri. "Were not the churches of the Association, at the time the letter was prepared, in a state of coldness, and was there not a great want of unanimity among their members? And was not the moderator, at that very time, for some reason or other, dismissed from the people of his charge? Why then talk of the danger of rashness and indiscretion, where every thing is inactive?"

Th. Every thing was not inactive. There was and had been

an active attempt to introduce the new measures, contrary to the judgment of the pastors, and their most stable and experienced members. And the dismissal of the moderator is believed to have been occasioned in part by that very thing. Rashness and indiscretion had been abundantly exerted in most of their churches, and were producing discord and strife.

Scrit. "I am constrained to conclude that this same pastoral letter was intended to apply to the Presbytery, which has been blest with a great and glorious revival of religion." Edwards felt constrained to say, that those professed ministers who stood aloof from the work, canvassing the reports and surmises of others, ought to be reckoned as opposers. "There are at the present time many just such opposers as these, who have not at all forwarded the good work, either by their own labors, exhortations, or prayers; but who have all along been waiting for a partial declension to take place, so that their voice might be heard in the uttering of 'things to be avoided.' Yes, all around us are to be found such individuals as these, elders and ministers, as well as private Christians. Are these the men whose voice should now be heard in the matter before us, the very men whom Edwards himself would have designated as opposers to the work? Are these the men, who, as 'the best friends of revivals,' are now to quote his writings for the purpose of amending measures, forestalling public sentiment, preventing a reaction, and correcting imaginary evils?"

Th. As to your charge against them of standing aloof from the work, I have spoken before. When they attempted to come near, and take hold, Mr. Bold and his friends usually drove them away, by their manner of treating them. And besides, they had enough to do, in their own congregations, to prevent disorder, and promote true religion there. As to the things they speak of as "things to be avoided;" they have either had an existence, or they have not. They are the same things which Edwards spoke of, as things to be avoided, in his day. If the men you denounce have really seen them, they have done right to warn their churches against them. If they have not seen them, it is very strange that they should venture to speak as they have done, and warn their churches against what all their members must know were things not existing in their vicinity.

Scrit. The great objection I have to the pastoral letter is, "that it goes virtually to sanction, in an indirect manner, the flying reports which have been put in circulation by the enemies and faint-hearted friends of revivals. It shows, doubtless without intending it, a false coloring of the state of things in the midst of us; gives currency to many accusations which the

enemies might else have been ashamed to reiterate. I am unwilling to copy, even in quotation marks, for the purpose of refutation, the identical whisperings of malignity and mistrust, which have been copied into the pamphlet, but which have been a thousand times discountenanced and put to silence by the touch of truth."

Th. You do speak strangely. "A thousand times put to silence by the touch of truth." When, and where? Ministers of the Gospel, and members of the churches, whose word has never been called in question before, do affirm that they have seen these things with their own eyes, and heard them with their own ears; and shall we not believe them? Shall we reject this testimony on the credit of such vague and indefinite denials, as you give us? Where have these "identical whisperings of malignity" been previously stated? I have not seen them. As to its showing "a false coloring of the state of things in the midst of us," as you allege, it may perhaps be necessary, to make that a matter of investigation. And if it should be necessary to bring testimony in the matter, there is good reason to believe that you yourself will afford sufficient proof of some of the most objectionable things.

Scri. Who are these men, and what part have they acted during the revival? "The most active and influential members of the Association are those who live in the neighborhood of the Presbytery. These men, who, for the most part, timidly stood aloof from the work during the period of the greatest excitement, are the very ones who have now come forward, in the rashness of mistaken zeal, to caution the world against certain abuses, which they verily believe, though they really *know* little or nothing about it, have gained a footing within the limits of the Presbytery."

Th. They must feel greatly obliged to you for the concession you make, that they verily believe what their book sets forth; and especially, after you have so often denounced them. But, you have conceded too much for your purpose; for, if they verily believe that the evils set forth in their book do really exist, so that their churches are in danger from them, it cannot well be doubted, and it will not be doubted by those who know the men, that these things are so.

CHAPTER XXXVI.

Experience. Let us converse a while upon the prayer of *faith*, as it is termed, or the prayer of *presumption*, as it might be termed with more propriety.

Ardent. Is there not such a thing as the prayer of *faith*, which is a Christian duty?

Exp. Certainly. But that is a prayer which refers every thing to the will of God, and trusts in his superior wisdom and goodness. Its language is, "not my will, but thine be done." While that which has been inculcated and practised, as the prayer of *faith*, by Mr. Bold and his friends, is very different indeed. It goes to God with the language of demand, and refuses to take any denial, or to exercise any submission. It pretends to know the will of God, and insists upon the identical thing asked for; and alleges that all ought to make this prayer for all spiritual blessings for themselves and others.

Th. Mr. Bold and his friends, who teach this duty, are condemned out of their own mouth. For, according to their theory, if ministers and Christians only did their duty, all men would be converted: but all are not converted, and therefore this prayer has not been rightly made.

Exp. Let us, for the present, attend to the proofs that this strange, absurd, and self-condemning notion, has been urged, as a part of the system of new measures; and, indeed, as the most important and efficacious part of the system.

Th. A church member says, "I heard Mr Rash use language like this: 'Here is a particular sinner. The Spirit *dictates* to me that I should pray for him. It is impressed upon my mind from this circumstance that he is to be brought in; and I can pray for him, believing that he will be brought in. I think it very important, that when we feel any such impression to pray for any one, we do not let it pass, but be careful to obey the dictates of the Spirit.'"

Exp. I have a statement of the doctrine from one of the correspondents of Mr Scribus. He says: "We have reason to believe that the Lord gives efficacy to the preaching of the word in answer to the prayers of his children; and this, not because his children pray, but if their petitions are indited by his Spirit, the influences of that Spirit will accompany the truth proclaimed by his spiritual watchmen. It is inconsistent with the character of the Almighty, that he should lead his children to pray for

those things which he does not intend to give them. Now, if we pray without the influence of the Spirit of God, we may be said to come to God in our own name, and not in the name of Jesus. In this case, it is unnecessary to say that we need not expect an answer. Our prayers will not merely be in vain ; they will be solemn mockery in the sight of Him who looketh on the heart."

A minister says, that a leading friend of new measures, in expounding "Ask, and it shall be given you," said: "When a person under the influence of, or moved by, the Holy Spirit, asks of God some particular blessing, exercising true faith on the Lord Jesus Christ, he *shall receive it*; not something as an equivalent, but *the thing itself*."

A church member says, "Mr. Bold said in my hearing, to a certain church, 'All that God requires of you is to throw yourselves your whole length on the divine promises, with the determination to obtain what you desire, or die there.'"

A church member testifies that a leading minister "said to me, that the true prayer of faith and the faith of miracles were one and the same; said he believed God would work miraculous deliverances for his people now, if they would only pray in faith. He says that all men can pray in faith, and ought to pray in faith for all men; and if one or two should do it, all men would be immediately converted."

A professed Christian says: "Last spring, I heard a young church member, and a convert under the preaching of Mr. Strangeways, pray as follows: 'O Lord, now we have prayed, and we have prayed in faith, and thou hast promised to hear the prayer of faith, and we want the blessing, and we want it now. We can't be denied.'"

Two ministers say they heard an evangelist of the Presbytery in Westerly street, tell the Lord in prayer, "Now we have prayed in faith, and *we must have* what we have asked."

A minister says, "I have been informed of some who in praying that individuals might be converted, told the Lord that *they could not live*, if he did not grant what they asked; and then thanked him, before rising from their knees, that he had granted their request."

A clergyman says: "I heard a minister in a pulpit in Westerly street urge the prayer of faith, and tell Christian parents that if they would go home and pray, as he had directed, for their impenitent children that night, they might go about their houses and find them in their rooms converted. And having urged these things, he called upon all who would promise to do so to rise, and nearly all the professors present rose. But the next day did not bring the news of the promise being fulfilled; either the prayers failed, or the promise failed."

A church member says: "Mr. H. said at R. that he did not wish to hear a person pray 'not my will, but thine be done,' more than once or twice, before he knew that such an one is totally void of a spirit of true faith and prayer."

A new measure man says, in relation to Mr. Bold and his labors, "I have heard prayer, but I never heard a mortal pray with that fervor and assurance of faith, which seemed to take hold of God like Moses, and *storm heaven with holy violence*, as this man."

The committee of the Presbytery in Westerly street, in their narrative, say: "Often has it been said, Christians pray as they have never prayed before. Many have been in *deep distress*, and felt what it was to *travail in birth* for souls. They have laid hold of the arm of the Lord with a grasp which seemed to say, it is a case of life and death with our friends and neighbors, *we cannot be denied*."

Exp. For the next subject, let us take that of unwarrantable means to frighten people. The Association in Westerly street say, in their pastoral letter: "We think there is enough in the Bible that is alarming in its nature, to which the attention of sinners may be properly directed, without resorting to any artificial means of our own contrivance. Yet, we apprehend that some, not content with presenting scriptural topics in a scriptural manner, are in danger of resorting to other means, in order to clothe them with artificial terrors, for the purpose of trying to give them greater effect." They then specify some expressions, as examples of what they mean, and add, "Such things we think are altogether unjustifiable. Such predictions and declarations we know not how to reconcile with truth; and if we saw nothing objectionable in them in that respect, we think they are adapted to do injury. They may, indeed, create a momentary terror in some minds; but the ultimate influence of them, we think, will be to harden those who have been thus addressed, and lead them not only to despise such artificial terrors, but to be less accessible to the sober warnings contained in the Bible."

Th. Here are some certificates. A church member says, Mr. S. said to a young woman under distress of mind, "There is no help for you; you are going to hell, and will soon be there!" And on her beginning to faint, he exclaimed, "There! she is going!" And when she had fainted quite away, he exclaimed, "There! she is gone!"

A minister's wife says she heard a young man tell a companion of Mr. S., "No longer ago than last Thursday, you told me I should be in hell before twelve o'clock, and here I am yet."

A minister's wife giving an account of a meeting she attended

in Centre street, says, "After the services were closed in the evening, sinners were invited to come forward, to be prayed for. We sat some time, and none came. The preacher then began to entreat, and, after almost exhausting himself, three or four came forward. He then began to threaten and denounce; and after spending nearly thrice as much time in this way as he did afterwards in praying for them, he induced between thirty and forty to come forward. He told them this was the last offer they would have, and if they did not come forward *now*, they *certainly would be damned*. He called upon every Christian parent to bring forward every impenitent child, or friend, or acquaintance, that was in the house, for this was the decisive step, the separating line between heaven and hell."

Exp. For the next subject, let us take the neglect of the Bible, and of instructive and doctrinal preaching, the contempt cast upon *orthodoxy*, the neglect of instructing the new converts, or teaching them to discriminate between true and false religion, recognizing all as converted, without qualification, who could be induced to indulge a hope. These topics are so intimately connected together, that they may as well be taken at once.

Th. A church member who resided in a principal congregation in Westerly street, during the revival, says: "The preaching of those who were most active in promoting the work was not in my judgment at all adapted to guard against false conversions. Nor were sinners often, if ever, in my hearing, warned of the danger of a false hope. Great stress appeared to be laid upon having a hope. Persons were commonly spoken of as *converted*, without any qualification. It was the common practice to say, such a one is converted. The Bible was read very little by those new converts I was acquainted with, and it was not read at all in the meetings I attended, other than on the Sabbath. The preaching consisted very much in topics of terror to the wicked, and in censuring those who were cold and stupid and dead. I did not hear any doctrines preached clearly, and it would not do for me to mention the importance of having the doctrines preached, lest it should make me obnoxious. There were several new converts in the house where I lived, but I could not get them to read any thing, not even the Bible, but they spent their time in talking and singing. I repeatedly heard that it was Mr. Bold's opinion that the doctrines ought not to be preached during a revival; but that after the people were converted, they could then be instructed in them. I have not yet met with a single young convert, in any of these revivals, who appeared to wish for doctrinal preaching, or who would not

be displeased with it. If I should find such a one, it would be an unexpected and agreeable surprise."

A minister says: "I have inquired respecting the preaching in various places, and have not been able to learn that the doctrines are the theme of discourse, or that there is any desire to have them made so on the part of the friends of the new measures. And especially the distinction between true and false experience, I have never heard of being made the subject of a single discourse by any of the new measure men."

A church member says: "It has been a current opinion among our young converts that the preaching of the doctrines was not adapted to promote a revival, but to hinder the work, and to kill it. And this has been connected with the condemnation of those ministers who preach the doctrines, as though they hindered revivals by so doing." Indeed, it has been a common thing to speak of *orthodoxy* in connection with being asleep, and of being awake as something in opposition to orthodoxy. Persons becoming more engaged in religion have been spoken of as 'coming over from the side of orthodoxy to the side of practical religion.'"

A minister says: "The term *orthodoxy* was often used by Mr. Bold in a manner adapted to cast contempt upon it. I heard him relate a conversation he had with a young woman, in which he said he told her 'she was as *orthodox as the devil*.' And I have heard several instances related by others of a contemptuous use of the term."

A theological student says, of a three days' meeting he attended in Westerly street: "The church were severely handled by one of the ministers, and accused of being '*very orthodox* ; proud of their good sense, and sticklers for the doctrine of the saints' perseverance,' in a manner that heaped great reproach upon orthodoxy and good sense."

A minister says: "While in A. I visited several families, and conversed with some that had recently obtained hopes. I must say, I had my fears respecting them. In one house my very heart was pained. I found four daughters indulging hope. I began to examine into the reason of their hope. The mother began to be uneasy. At length, she said: 'I have no doubt my daughters are converted. My *feelings* were such for them, both before and after they entertained hopes, that I cannot doubt. I do not think it best to discourage new converts.' I endeavored to show her that her kindness might at last prove to be cruel; but it was unavailing. *Feelings* outweighed every argument."

A minister says: "Many seemed to regard a *hope* as about the same thing as conversion; and to think it very wrong to

try to destroy a hope which any one had imbibed. In one instance, when I doubted the soundness of a hope which one of my friends had obtained at another place, and had assigned some reasons for it, and the individual had given up her hope, a very active lady of her acquaintance sent word, that she would not have it so, but would shortly come and see her, and get her hope back again."

Ard. The author of the letter on the new measures, mentions "the hasty acknowledgment of persons as converted on their own judgment, without interrogation or evidence." Is there any proof that this was done?

Th. There is. For even after this letter was published and widely circulated, a theological student, who attended a three days' meeting in Westerly street, says: "Sinners were called forward, and requested to kneel in the broad aisle. After a season of praying, and sighing, &c., they were invited to be seated. After a recess, the same persons were called forward, and all requested to rise who thought they had been converted during the praying season. Nine arose, and were counted audibly by one of the preachers. After which others were called forward to be prayed for, and so on, throughout the meeting. They were counted publicly, and audibly, three times during the meeting, to the amount of between thirty and forty."

Exp. The practice became much more frequent afterwards. There was also a practice of endeavoring to get sinners to promise that they would submit in a given time, while they should be prayed for; of which there are a few certificates.

Th. A church member says: "Mr. F. of M. used to persuade and urge sinners, previous to praying with, and for them, to promise to give up their hearts while he was praying; and then kneel down with them, and remind them of their solemn promise."

A minister says: "It has been a common practice, I believe, to try to make sinners promise to submit to Christ within a given time."

A church member says: "While I was under serious impressions, and before, I was repeatedly urged by different persons, to promise that I would repent and submit within a given time."

Ard. There are various other subjects yet, which, though they have been incidentally brought into view, have not been directly attended to.

Exp. Yes. Take that of the abusive treatment of the impenitent, which was sometimes thought to be intended to make people angry, and excite opposition.

Th. Mr. Bold, in his printed sermon, says: "*That excite-*

ment which does not call out the opposition of the wicked and wrong-hearted, is either not a revival of *religion* at all, or it is so conducted that sinners do not see the finger of God in it. Those means, and that preaching, both as to matter and manner, which call forth most of the native enmity of the heart, are nearest right."

Ard. There would, then, be a strong temptation, always operating upon his mind, and on the minds of those who embrace the same views, to take such a course as appeared most likely to stir up opposition. And opposition would be reckoned an evidence that their measures and their preaching were right.

Th. Mr. Bold, in the Revival Conference, resisted the proposition, that "language adapted to irritate, on account of its manifest personality, is to be avoided." And he said, he found it necessary sometimes "to come right out." A leader in Westerly street said: "I always intend to be personal in my preaching." Another new-measure leader acknowledged in the Conference: "I believe that the greatest evil which has been among us, has been a harsh and improper treatment of sinners, and that this is the core of the difficulty."

Ard. The existence of the thing is admitted, then; so that there is less need of proofs.

Th. Let me read a few. A professor in the college says: "I heard Mr. Bold say, of the President's wife, that 'she was a dreadful, dreadful wicked woman! indeed, the wickedest woman he ever saw.'" And this was said of a lady highly esteemed and respected among all her acquaintance, on the simple ground that he considered her unconverted.

A church member says: "Mr. Rude was in the habit, in his preaching, of relating, in hard and reproachful language, what had been said to him in private conversation, in such a manner that the assembly must know what individuals he referred to. And he was in the habit of telling the Lord the same story, in the same manner, in prayer."

A minister says: "It is said in this place by the most uniform members of this church, to be a notorious fact, that Mr. Rude was in the habit of addressing entire strangers, in the house or in the street, wherever he met them, and of saying to them, 'You are going right to hell, and I can see hell written upon your forehead, or depicted in your countenance;' or similar expressions."

Exp. We have now looked at some of the principal matters which have been grounds of complaint among ministers and Christians against the new measures, and it appears that they have prevailed to an alarming extent.

Ard. But were not quite a large part of the exceptionable

things done by young men who attempted to imitate Mr. Bold, without being very skilful in their imitations?

Th. Yes. But Mr. Bold himself appears to have had no small share in the exceptionable things which were done; and indeed, that is implied in the suggestion that others were imitators of him. Unless he did strange things to be imitated, there would have been no occasion furnished for such strange conduct in his imitators. But there is another thing to be considered. All but two or three of the young men whose conduct has been noticed, were connected with the Presbytery in West-erly street, and received ordination, at their hands, at the very time when they were practising these things. And against the ordination of Mr. Reckless a remonstrance was presented, specifying a great number of these very things, which remonstrance was unavailing. The Presbytery, therefore, made themselves responsible for all the exceptionable things charged against Mr. Reckless, as well as those practised by Mr. Bold, Mr. Rash, and the others whom they patronized and defended.

Ard. What will be the consequences of a revival conducted by such measures?

Exp. I will read to you a few lines from the letter on the new measures, in which the writer seems to anticipate what is to be expected as the immediate consequence. He says: "It will become more and more exceptionable. Urged by circumstances, men will do things which, if in the beginning they had been predicted, they would have said, 'Are thy servants dogs, that we should do these things?' By degrees, however, all landmarks will be removed, and what was once regarded as important will be set at nought, and what would once have produced horror will be done fearlessly. There is nothing to which the minds of good men, when once passed the bounds of sound discretion, and launched upon the ocean of feeling and experiment, may not come to. But the evil which may flow from those who commence these aberrations, is but a drop of the bucket in the ocean of disorder and misrule, to which they may open the door. There is nothing so terrible and unmanageable as the fire and whirlwind of human passion, when once kindled by misguided zeal, and sanctioned by conscience, and the idea of being reviled and persecuted for doing God service. Like the cave of Æolus, or the gate of Pandemonium, a single arm may suffice to let out the storm. But when once the atmosphere is put in motion, no human power can stop it until it has exhausted its fury in works of moral desolation. They who did the deed may repent of it early, and stretch out impotent hands to stay the evil, and weep over the desolation without

being able to repair it. The restoration of Davenport to sanity, and his subsequent confession, did not repair the moral desolation which his conduct and principles had made."

CHAPTER XXXVII.

THERE was a certain Mr. Strangeways, who had labored as an itinerant in endeavoring to promote revivals, before Mr. Bold made his appearance. Indeed, he had labored in the place where Mr. Bold resided before he was awakened, and though not the pastor, Mr. Bold was usually considered a convert of his. When Mr. Bold became prominent, Mr. Strangeways retired from public observation for a time. He was not pleased that Mr. Bold should take the credit of the new measures, and all the success which was ascribed to them, and have the honor of giving them his name, when he had practised, as he said, the same measures, before Mr. Bold's conversion. He said they ought to be called by his name, rather than by the name of Mr. Bold. Nevertheless, while Mr. Bold seemed to fill the public eye, he remained in obscurity. But after Mr. Bold had gone to South street to labor there, and Mr. Meek had gone to Virginia street, to spend the winter on account of his feeble health, Mr. Strangeways took the field again, and became prominent in Westerly street, as a promoter of revivals. About the same time also, protracted meetings were introduced, of which he was an active promoter. In these meetings it was common to collect a number of ministers, and have a series of exercises, filling up all the time, except the hours of rest, with preaching, exhortations, prayers, visiting, &c., according to circumstances. Of meetings of this kind in which Mr. Strangeways was invited to take a part, he usually took the control, and managed them himself, without much aid from other ministers. And he seemed determined to outdo, in the strangeness of his measures, and in the strangeness of his expressions, all that had gone before him, fully verifying the remarks in the letter on new measures just quoted. Some, who had maintained their ground against the new-measure influence, during the triumphs of Mr. Bold, now fell in, and were carried away; while others, who had been borne down by the violence of the torrent then, now seemed to recover their sanity, and gradually to work their way back towards their former ground. This would have been well, if they

had only come out openly with their retractions, like the honest Davenport of the last century. It is believed that Mr. Bold himself, when he went to South street, laid aside some of his most obnoxious measures; and also that quite a number of his friends, of prominent standing in Westerly street and elsewhere, did the same. But they made no confessions; they published no retractions; they seemed to wish to maintain the credit of consistency. And while they endeavored silently to get back to their former ground, they wished not to admit that they had ever departed from it.

About this time a long letter was written to Mr. Bold, urging him, as an honest man, to confess sundry wrong things of which he had been guilty, and pains taken to have it privately delivered, that the step might be as nearly as possible in conformity with the 18th of Matthew. And when no answer was received to it, another brother united in the second step of labor. This was done as a proper preparation to a public exposure of Mr. Bold's course, in case he should not retract and make gospel satisfaction. These letters never received any answer from Mr. Bold.

But while the writer was collecting facts, and making preparations to publish them, as he believed the interests of true religion required, he was arrested by the following singular document:

"The subscribers, having had opportunity for free conversation on certain subjects pertaining to revivals of religion, concerning which we have differed, are of opinion that the general interests of religion would not be promoted by any further publications on those subjects, or personal discussions; and we do hereby engage to cease from all publications, correspondences, conversations, and conduct, designed or calculated to keep those subjects before the public mind; and that, so far as our influence may avail, we will exert it to induce our friends on either side to do the same." To this document was subscribed the names of several leading new-measure men, and three or four others who had been considered on the other side.

This was considered by the friends of Mr. Bold, as a triumph. And it was viewed in the same light by such of the friends of Mr. Meek as thought the truth ought to be made known. It was also considered in that light by the enemies of all revivals, as appears from the following remarks of a Unitarian paper. After speaking of it as the coming together of Herod and Pilate, he says: "The [Revival] Conference broke up, and the eastern men returned home discomfited and dispirited. The revival measures of the notorious Mr. — [Bold] and Mr. — [Fearless] were approved and applauded by their

brethren in the Presbyterian Church; and they exulted, as was natural, over the defeat of the intermeddlers from — [Pilgrim street]. We hear nothing more of the matter, till the recent annual meeting of the General Assembly of the Presbyterian Church [in South street] gave birth to the following extraordinary treaty of mutual *silence*, offensive and defensive, against all opposers of orthodox revivals. We see in it a plain proof of the defeat of Dr. — [the letter-writer on the new measures], and his party, a public desertion of their former ground, and a virtual acknowledgment that they had meddled with what did not concern them."

Probably the letter-writer here spoken of did not consider the matter in the same light with this Unitarian commentator. He hoped and believed that the new measures would be no longer practised by Mr. Bold and his friends, and that genuine revivals would hereafter be promoted by their labors. And as evidence of his believing this, we find Mr. Bold, not long after, laboring with him in his congregation in Pilgrim street, and in many others in that vicinity, with the apparent approbation of the Doctor and his friends. Mr. Meek labored, as his health would permit, in Virginia street, in South street, and in Pilgrim street, with the same success as before, in proportion to the labor employed; though the friends of Mr. Bold continued to assert, with great confidence, that his labors were never successful any more, after he began to make opposition to Mr. Bold's measures.

And this feeling was extended to others also. And whatever minister, in any place, manifested his opposition to the measures of Mr. Bold, was represented as an enemy to revivals, and it was strongly affirmed that he never had any revival under his preaching, or that, if it could not be denied that he had formerly been favored with revivals, it was denied that he ever had any more after he took ground against the new measures. So far was this carried, that, on one occasion, when one of the Presbyteries in Westerly street reported a revival in nearly all their congregations, so extensive that in a single year more than two thousand were added to their churches, and mention was made of this revival to a distinguished friend of Mr. Bold, he said: "There has been no revival there. There have been revivals all around them; but that Presbytery, five years ago, voted Mr. Bold out of their bounds, and the whole region has been like a barren heath ever since." And he concluded by affirming, that there had not been a revival in that division of the city in any place where the new measures had not been adopted.

About this time the friends of the new measures began to

make use of protracted meetings as the grand means of promoting revivals. This did not exclude the other measures which Mr. Bold and his friends had practised, but gave rise to some new ones. At first, these meetings were held for three days, or four days; but soon extended to a longer period. And they soon became very popular, and were adopted almost all over the American quarter. Those who had opposed the other new measures, in most cases fell in with this, hoping so to regulate it, as to render it the means of good. Those who had adopted the other new measures, carried them into their protracted meetings; and some, especially Mr. Strangeways, made several additions to the list.

One day, while Thoughtful and Ardent were in Westerly street, they met again with their old acquaintances Feel-well, Love-self, and No-law, whom they had left at the house of Mr. Liberal. They had been now, like themselves, a considerable time in the city, attending various meetings, and becoming acquainted with various preachers and professors of religion there. Feel-well came forward with an air of high gratification, and addressed them:

Feel-well. Glorious times, glorious times, brethren! What a wonderful age we live in! Who could have expected to find religion so flourishing in this city, as it is? But we live in a new era.

Thoughtful. A new era, indeed, in respect to the various forms which error assumes, and the various arts of the powers of darkness; and especially in the success of those arts to beguile unstable souls, and carry them about with every wind of doctrine.

F. W. "Calvinism has seen its best days, no doubt." And that is all the better. When we first came into this street, Mr. Bold was in the height of his glory, preaching and conducting revivals. I heard him constantly, for a considerable time, and liked him well. Such revivals as he promotes, I think the glory of the age. I regard Arminianism, you know, as the perfection of Gospel doctrine. And I regard the "prevalence and powerful progress of this doctrine as one of the glorious signs of the present times. I think there are ten times as many Arminians now, in churches which are still professedly Calvinistic, as there were formerly. And this has been occasioned by the greater prevalence of revivals."

Ard. I am not surprised that you like these revivals, and the measures also by which they have been promoted. But we have not been able to approve of all those measures.

F. W. How dare you find fault with that which the Holy Spirit sanctions? When you see such glorious results, how

dare you say a word in opposition? "Beware, my brother, that you do not get in the way of the wheels of salvation. If you cannot join in the work, hold your tongue, and be still. Don't hinder what you will not help forward, but go and shut yourself up in your closet, and repent."

Arđ. That advice takes for granted that the things we disapprove of are right, and that opposing the new measures is opposing the work of the Holy Spirit. That remains to be proved.

F. W. Proved! Is not the fact, that God blesses these means, a sufficient proof that they are right? You see how successful they are in making converts. "I am amazed at the temerity with which you venture to denounce ministers and their measures, and the results of those measures, where they are evidently accompanied by the Holy Ghost."

Th. We think this argument one of the errors of the times. We do not think success a proof of the divine approbation.

F. W. But does not your Presbyterian General Assembly admit it? Of protracted meetings they say, "On another subject of deep interest, there is a general unbroken testimony from all parts of the church which have been blessed with a refreshing from the presence of the Lord. We refer to the rich and precious blessings which have attended the numerous protracted meetings which have been held throughout our borders. Whatever honest difference of opinion there may have been, as to the utility of such convocations; whatever fears may have been cherished as to their tendency, the question now seems decided, that the Lord has signally owned and blessed them, and that the seal of divine approbation is visibly and indelibly fixed upon them."

Arđ. I admit that this language coincides with your own; and that whether they believe with you or not, they seem to sanction the sentiment that success is a proof of the divine approbation. But if they really think so, I regard it as only an error the more to be deprecated.

Th. Permit me to quote Edwards on that subject. He says, "Another error that is of the nature of an erroneous principle, that some have gone upon, is a wrong notion that they have of an attestation of Divine Providence to persons or things. We go too far when we look upon the success that God gives to some persons, in making them the instruments of doing much good, as a testimony of God's approbation of those persons, and all the courses they take."

F. W. Perhaps this Edwards was an opposer of revivals; I have no inclination to acknowledge him as authority in the matter.

Ard. Those followers of Mr. Bold, who have any pretensions to intelligence, acknowledge him as among the highest human authority. Some have alleged that Edwards had been made a text-book among them. But others have thought, that if Mr. Bold and his friends had studied Edwards's fourth part, for the purpose of copying every thing that he pointed out as "things to be avoided," they could scarcely have been more exact in their imitation of them.

Th. Edwards further says : " It is a main argument that has been made use of to defend the conduct of some of those ministers that have been blamed as imprudent and irregular, that God has smiled upon them and blessed them, and given them great success, and that however men charge them as guilty of many wrong things, yet it is evident that God is with them, and then who can be against them ? And probably some of those ministers themselves, by this very means, have had their ears stopped against all that has been said to convince them of their misconduct."

Ard. He also mentions the case of Jacob, and the means he used to obtain the blessing from his father, which he says, "from beginning to end, was a deceitful, lying contrivance and proceeding of his ;" and I think no one would say of that, "the Lord signally owned and blessed these means, and that the seal of divine approbation was visibly and indelibly fixed upon them."

Th. There are two things, in this argument, that are defective. In the first place, it is taken for granted, that the effects which Mr Bold and the new measures have produced are good ; and the second, that the means and the persons using them, have, in their success, an unequivocal token of the divine approbation.

F. W. What ! do you deny that the glorious revivals of the present day are a real good ?

Th. I do not deny that there is any good in them ; but I think there is reason to believe there is much less than you seem to suppose. If there is some good, there is also some evil, as you must admit. Probably the good and evil in different cases are mixed in different degrees. I wish for time, to have the fruits of these revivals fully developed, before I should be required to make any decision as to the amount of good or evil. That there is good enough to make them great and glorious revivals, greatly to be rejoiced in, and to have them considered a token of divine approbation of these men, and the means they have used, requires to be proved, and ought not to be taken for granted.

F. W. Is there not a wonderful excitement among the people ? Are not multitudes awakened ? Are not Christians

greatly refreshed? Are not great numbers converted? And what are good results, if these are not?

Th. So it was in the days of Edwards. Yet he thought there was much evil intermixed with the good. After the lapse of some years, he seems to have thought less favorably of the work as a whole, than he did while it was passing. Time made a further disclosure of its results, and enabled the observing to see them more clearly than they could while the work was in progress. In his remarks on the life of Brainerd, he says: "A considerable part of the religious operations that were six or seven years ago, was doubtless of the same sort with the religion of the Separatists; *but not all.*" He thought the religion of the Separatists was spurious, but that of Brainerd, and those essentially like him, true and excellent. Davenport, who was a leader in the irregularities and extravagances of that day, and who greatly promoted, for a time, the religion of the Separatists, and who afterwards saw and confessed his error, and thus left us good reason to think favorably of his Christian character, yet seemed on his death-bed to have such a sense of the mischief resulting from the prevalence of this spurious religion, that he said, "My evidences of going to heaven are clear as the sun; but I believe the church of Christ would have been better off, if I had never been born." He was convinced that he had done more hurt than good in his ministry. Whether those who have been most forward in promoting the irregularities of the present day, those whose course has been most like that of Davenport and his followers, shall ever furnish the same evidence of their Christian character, by the like confession of their faults, remains to be seen. And how many of them will have occasion to adopt, at the close of their ministry, the opinion of Davenport respecting his, "that the church of Christ would have been better off if he had never been born," we are not now obliged to decide. But one thing I think very evident; and that is, that there has been much evil among the good, and much spurious religion among the true. And in some particular instances of revival, so called, I have no doubt that much the greatest part, if not nearly or quite the whole, will prove to have been a mere delusion, and good for nothing.

CHAPTER XXXVIII.

Feel-well. How uncharitable you are !

Love-self. How destitute of the Spirit, and what an enemy to revivals !

Th. Revivals are a glorious reality ; but it is greatly to their discredit to have every counterfeit pass for the true. The counterfeits will, at length, disclose their character, and be found worthless. And when it shall be so, then the credit of the true will suffer. For all those who have regarded both alike, and considered them both alike good, will now be likely to regard them as both alike worthless. I consider you, therefore, as the real enemies to revivals, because you now support the bad with the good, and thus help to bring the good ultimately into disgrace along with the bad.

F. W. We do not trouble ourselves with those distinctions in which you labor so much. We think they are all alike good ; except that, in some instances, they are greatly cramped and incumbered, by setting up so many rules of prudence, and laying so many restraints upon the operations of the Spirit.

Th. You need, then, a further caution from Edwards. It is to make distinctions in these matters. In his remarks on the journal of Brainerd, he speaks not only of the opposers of all pretensions to experimental religion, as confounding the religion of Brainerd and that of the Separatists, in their condemnation of both ; but also of those who profess to have experienced religion themselves, as refusing to make the necessary distinctions. He says : " Many honest, good people, and true Christians, do not very well know how to make a difference. The glistening appearance of false religion *dazzles their eyes* ; and they sometimes are so blinded by it, that they look upon some of these impressions, which hypocrites tell of, as the *brightest experiences*. And though they have experienced no such things themselves, they think it is because they are vastly lower in attainments, and but babes in comparison of these *flaming Christians*. Yea, sometimes from their differing so much from those who make so great a show, they doubt whether they have any grace at all. And it is a hard thing to bring many well-meaning people to make proper distinctions in this case ; and especially to *maintain and stand by them*.

Through a certain weakness, under which they unhappily labor, they are liable to be overcome with the glare of outward appearances. Thus, if in a sedate hour, they are by reasoning brought to allow such and such distinctions, yet the next time they come in the way of the great show of false religion, the *dazzling appearance swallows them up, and they are carried away*. Thus, the devil, by his cunning artifices, *easily* dazzles the sight of men, and puts them beyond a capacity of a proper exercise of consideration, or hearkening to the dictates of calm thought, and cool understanding. When they perceive the great affection, earnest talk, strong voice, assured looks, vast confidence and bold assertions, of these *empty, assuming pretenders*, they are overborne, lose the possession of their judgment, and say 'Surely, these men are in the right—God is with them of a truth;' and so they are carried away, not with light and reason, but, like children, as it were, with a strong wind."

F. W. I have no need of making such distinctions, in order to find my religion. I go by my feelings.

Ard. But if your feelings should happen to be wrong, then you are all wrong.

F. W. No fear of that. I have too much feeling to be in any doubt.

Th. Edwards goes on to say: "The want of distinguishing in things which appertain to experimental religion, is one of the chief miseries of the professing world. It is attended with very many most dismal consequences; multitudes of souls are fatally deluded about themselves, and their own state, and thus are eternally undone; hypocrites are confirmed in their delusions, and exceedingly puffed up with pride; many serious Christians are dreadfully perplexed, tempted, and *drawn aside from the way of duty*; and sometimes sadly tainted with false religion, to the great dishonor of Christianity, and hurt of their own souls. Some of the most dangerous and pernicious enemies of religion in the world, *though called bright Christians*, are encouraged and honored, who ought to be discountenanced and shunned by every-body; and prejudices are begotten and confirmed in the minds of multitudes, against every thing *in which the power and essence of godliness consists*; and in the end, deism and atheism are promoted."

L. S. What distinction do you make between those experiences which are true, and those which are not?

Th. True religion is disinterested; false religion is selfish. In true religion God is loved for the excellence of his character, in false religion he is loved for his favors. A true and a spurious revival are distinguished by their fruits. In a true revival, we shall find the fruits of the Spirit. But what are

they? Let the Scriptures answer: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "Charity suffereth long, and is kind, charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Those under the influence of the Spirit may be expected to "walk with all lowliness and meekness; with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." They may be expected to do nothing "through strife and vainglory; but in lowliness of mind let each esteem other better than themselves." They will "let all bitterness, and wrath, and clamor, and evil speaking, be put away from them, with all malice; and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven them." The younger will "submit themselves to the elder:" yea, all will be "subject one to another," and will be "clothed with humility." They may be expected to "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another;" and to "let the peace of God rule in their hearts." They will manifest "the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." "The babe in Christ will desire the sincere milk of the word, that he may grow thereby, and receive it gratefully from his fathers in Christ."

But if, in contradiction to all this, you find the leading promoters of the revival puffed up with spiritual pride, "despising admonition and correction, being confident that they are right because they are so full of the Spirit," in "no danger of being led astray, because they are so near to God;" if they are disposed to denounce others who do not think as they do, and call them cold, and stupid, and dead; if they speak of the faults of others in harsh, severe, and terrible language; if the words *devil* and *hell* are almost continually in their mouths; if they treat opposers with bitterness and contempt, and make much noise about opposition and persecution; if they use the name of God with lightness and irreverence; if they are assuming and dictatorial towards their brethren in the ministry; if they manifest a self-confident boldness before God and man, and despise the ordinary rules of prudence, and are careless about giving offence to the Church or to those without; if

those who are young are wanting in respect towards the aged ; if they are disposed to trust in impressions and impulses, as though this were being *led by the Spirit* ; if they look only for present benefit in what they do, and disregard the remote consequences ; if they disregard external order, and adopt things new and strange, notwithstanding the remonstrances of their brethren ; if they pretend to speak in the same authoritative style as Christ and the apostles ; if they do not guard against the wiles of the adversary, in his efforts to corrupt the experience of Christians ; if they are disposed to speak of serious things with lightness and laughter ; if their love to God is chiefly for his favors ; if their zeal for God is full of bitterness ; if they are disposed to loud talking, crying out, falling down, and other external expressions of feeling ; if they are disposed to pray for others in such a way as to cast reflections upon them ; and especially, if they are disposed to make imprecations instead of prayers, and ask God to remove those whom they think to be obstacles to the work ;—if such things as these are found among the leaders and principal promoters of the work ; and if the new converts are pert, forward, and bold, self-confident and self-willed, disrespectful to the aged, and regardless of the order and subordination which God has constituted ; if they are disposed to neglect the word of God, and the duty of self-examination ; if they manifest no self-diffidence nor humility ; if any of the graces which have been brought into view as the fruits of the Spirit, are wanting ;—then, we have the marks of a work which cannot stand the test of the Holy Scriptures, and which ought not to receive the countenance and approbation of wise and good men. There may be many of these marks of a spurious work, where there are, nevertheless, some of the true fruits of the Spirit. For, where the Spirit of God is at work, producing a genuine revival, the spirits of darkness may be expected to be at work also, in producing as much as possible of the counterfeit. But where the signs of the counterfeit predominate, it would certainly be wrong to express our approbation of the work as a whole. It is seldom safe or proper to speak of any revival without making a careful discrimination between what is genuine and what is spurious. If the fruits of the Holy Spirit predominate, we may rejoice in the work, on the whole ; though if defects are also seen, these should be observed, mourned over, and corrected, as far as possible.

Ard. We seem to have left the subject on which we began, which was, whether success is to be regarded as an evidence of the divine approbation.

Th. I mentioned two defects in the argument, as often

used. The first takes it for granted that all these excitements were true revivals, and all the subjects of them real converts; and the other was, in view of this, to conclude that God approved and set his seal to those men and those measures by which all this was accomplished. I have said what I thought necessary, at present, in order to understand the argument, as to the character of these excitements. I believe they ought to be examined more fully hereafter, that we may better understand their true character. I will now return to the question, whether, if all the good were actually done, which any suppose to be done, that would be an evidence of the divine approbation. I think it would not.

F. W. Do you think God would bless persons or means that he disapproved of?

Th. If you mean to ask whether God gives success to persons whom he does not approve, I answer, Yes. The history of his providence abundantly shows this. Nimrod was a mighty hunter before the Lord; but there is no evidence that he was a good man. God gave great success to his attempts to bring his fellow-men under his dominion, but he did not set the seal of his approbation upon him, or upon the means he used. So it was with Nebuchadnezzar, Alexander, Cæsar, Napoleon, and many other mighty conquerors.

F. W. That is another subject. Their enterprises related to worldly things, and not to the propagation of religion.

Th. Take the propagators of religion, then. It is thought that the worshippers of Boodh are the most numerous of any sect of religionists in the world. They have had the greatest success in the propagation of their faith; and, according to the argument against which I am contending, they have the strongest tokens of the divine approbation of their system of paganism. Mahomet preached his doctrine several years, and made few proselytes. He then began to propagate it with the sword; and, according to your phraseology, God blessed these means, and many millions were speedily brought to embrace the Mahometan faith; and the conclusion must be, that Mahometanism is right, and that it is right to propagate religion with the sword. The Roman Catholics are the most numerous body of professed Christians; and, according to the same phraseology, having been most successful in the propagation of their tenets, of all who bear the Christian name, they have the strongest marks of the divine approbation. And the Protestants, being the fewest, and having had the least success in bringing men to embrace their opinions, have less claims than the other religions of the world, to be approved of God, and to have "the seal of divine approbation visibly and indelibly fixed upon them."

F. W. But we do not allow to Pagans, nor Mahometans, nor Catholics, the influences of the Holy Spirit. Men have not been brought to embrace those religions by the influences of the Holy Spirit. But the argument supposes that the Holy Spirit does accompany the preaching and measures of some men. And on that fact is grounded the conclusion that God approves of them, for he would not give his Spirit to bless the labors of bad men, nor to bless the measures which he did not approve.

Th. You change the ground of the argument. But still, it will not avail you. All those measures which God has made the means of awakening sinners, must not be approved. Some sinners may have been awakened by hearing the profane swearing of others. I once heard a man, in relating his experience, declare that it was his own profaneness that first alarmed him. Shall we then begin to justify this practice, and say it is owned and blessed of God to awaken sinners, and therefore it must not be found fault with? Some sinners have been awakened by mock conferences, mock prayers, and mock sacraments. Shall it be said that these things are proper means, and owned and blessed of God for the awakening of sinners? And as to persons, it is well known that men who have been in the ministry, and whose labors have been successful in the promotion of revivals, have afterwards turned out to be men who never had experienced the renewing of the Holy Spirit themselves. Many such cases have occurred. Will you say that these men had the divine approbation, and that the Holy Spirit set his seal upon their labors?

F. W. I am not troubled with any such suppositions as the last; for I believe they were good men when they were successful, and afterwards fell away. That is according to my creed.

Ard. But if they themselves were afterwards convinced that while they were successful in promoting a revival, they were not Christians, but were still unconverted, what would you say to that?

F. W. Perhaps I should still think they were, and that it was a mistake of theirs to suppose they were not.

Th. I wish to bring into view some further cases from the Holy Scriptures. Abraham was a man of eminent piety, and enjoyed much of the favor of God. But he had two wives, which the Scriptures condemn. Moses had success in the means he used to bring water from the rock, though they were different from those which God directed him to use; and he was afterwards punished for his sin in that matter. David was a man who stood high in the divine favor, while he had several wives at the same time. It is an error, and a great one too,

into which many seem to have fallen in these days, to conclude that if a man obtains a real spiritual blessing for himself, or is made the instrument of bestowing it upon others, he must therefore be justified in all he has done. God has not made this world the place of final retribution. And he may have various reasons undiscoverable by us at present, for giving success to men and measures which he does not approve. Indeed, he makes use of all his creatures, bad as well as good, as his instruments to bring about his wise and benevolent purposes; and then rewards or punishes them, according as their motives have been good or bad. He made use of the Assyrian as the rod of his anger, to punish sinful Judah, and then punished him for his bad intention in what he had done. He made use of Satan as an instrument in accomplishing the death of his Son, by which atonement was made for the sins of the world; and yet he will punish Satan for his bad intention in what he has done. We must have a good end in view, and pursue it by such means as God has pointed out, and then we may expect his approbation; but not otherwise. That the end justifies the means, is a principle which belongs to the school of Infidelity, and not to the school of Christianity. And if it should once again obtain currency, as a rule of Christian conduct, we should expect men would attempt to promote religion by falsehood, and deception, and trick, some appearances of which have been often remarked at the present day. But God is a God of truth, and "all liars shall have their part in the lake which burneth with fire and brimstone."

CHAPTER XXXIX.

Feel-well. What will you say about the minister and the measures which have no success? Is not that a sufficient proof that God does not approve of them?

Thoughtful. No. There may be reasons in the divine mind, for withholding success from the most faithful minister, and from the best means. And I think all who attend to what the Scriptures say, will be obliged to admit this. They do not make success the rule of duty, nor the rule by which a minister is to be judged.

F. W. Is not success promised to those who are faithful? Does not Paul say to Timothy, "Take heed unto thyself, and

unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee”?

Th. They must hear, not merely with the outward ear, but they must hear so as to embrace—they must believe and obey what they hear. “For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.” In this passage it is implied that some who heard with the outward ear, did not embrace, and were not profited, because they did not mix faith with the word.

Ard. But the argument requires us to suppose that God has promised to cause the hearers of a faithful minister to believe and obey the word. Is that promised? Is that according to the course of his providence? so that we may know a minister is unfaithful, if he is not successful?

F. W. That is what I affirm.

Th. Let us examine the Scriptures, and see if that is what they teach. Noah was a preacher of righteousness, and doubtless preached faithfully; for he is usually spoken of as a remarkably good man. How successful was he? Were all those that heard him converted?

F. W. The Bible does not tell us how many of his hearers were converted. But not all of any man's hearers are converted.

Th. Then you ought to conclude that not any preacher is faithful. Indeed, you ought to conclude that he is never faithful to any man who remains unconverted. For your theory requires every one to be converted, who is faithfully dealt with. But with regard to Noah, the Bible is not entirely silent. It gives no account of any that were converted during his long ministry of a hundred and twenty years. Even his own wife and children appear to have been saved in the ark, on account of *his* faith, and not their own. For God said to him: “Come thou, and all thy house into the ark; for *thee* have I seen righteous before me in this generation.” This would imply that there were none righteous, at that time, but Noah himself. It is also said: “And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth.”

F. W. There is too little known about Noah, for him to be relied upon as a proof against the correctness of my opinion.

Th. Enough is known to prove your theory incorrect. He is known to have been a very good man, and a preacher of righteousness, but not successful in bringing his hearers to repentance. But let us take another case, that of the Prophet Isaiah. He was a good preacher, and no mention is made of his unfaithfulness. Yet he had very little success in promoting

the salvation of souls. This is very clearly intimated in his sixth chapter: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Here we have his appointment to the ministry, and his work assigned him. It was not to promote the salvation of his hearers, but to prepare them for destruction. And though this is a truly painful part of the ministerial office, I take it to be an important part of the work of every faithful minister. Though no minister who feels right can take pleasure in the sin or the misery of any of his fellow-creatures; yet every minister who feels right can take pleasure in the justice and sovereignty of God, which is displayed in their being treated according to their deserts. And in the faithful performance of his duty, as a minister, he can take pleasure in the thought, that God will be glorified in the final result, both in them that are saved and in them that perish. The same exhibition of divine truth which fits the saints for heaven, fits sinners also for destruction. God will be glorified in both. And every faithful exhibition of the word of God will contribute, more or less, to these different results, according as God shall see best to give it effect. Accordingly, he says: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." The same rain and sunshine that ripens the wheat, ripens also the tares. Paul seems to have had a deep sense of this truth, saying: "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish: to the one we are a savor of death unto death, and to the other a savor of life unto life; and who is sufficient for these things?"

L. S. I cannot understand them, and I am not willing to hear them.

F. W. I understood them too well; and abhor them with all my heart.

Th. Take heed, then, lest by hating the truth, you prepare yourself to be a monument of divine justice forever. The word which now provokes your displeasure, unless you alter, will

prove a savor of death unto death to you. The word of the Lord will not return void, but will produce its effect. And he intended that that word spoken by Isaiah should prove a savor of death unto death to many. And when the prophet was filled with sadness at the contemplation of this, as the principal result of his labors, he asks, "Lord, how long?" and he answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Yet, he did not shrink from the work to which he had been called; but stayed himself upon his God, and comforted himself with the contemplation of his glorious justice, in thus treating the despisers of his mercy. And when giving some account of his preaching, and its results, he says: "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." The word which Isaiah preached was intended to have this effect on the great mass of his hearers. Yet he did not refuse to proclaim it. He was not consoled and encouraged with the prospect of great numbers to be saved through his instrumentality. But he looked farther than that for his encouragement, and said, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." I think it has often been so with good ministers, when they have had but little success in turning men from the evil of their ways. They have had to look for their consolation to the glory of God, as it will be seen in the punishment of those who reject the Gospel.

F. W. I should think if such was the prospect before them, they would stop preaching, and not persevere in such a work as that of fitting men for destruction.

Th. Doubtless they would, if they had nothing else in view, but the good of creatures. But having learned to regard the glory of God as their chief good, and to make the good of creatures subordinate, they can labor on, in the midst of discouragement, taking the word of God for their guide, and leaving the results to him who knows how to bring good out of evil and light out of darkness. Jeremiah was another preacher placed in much the same situation that Isaiah was. He lived nearer the period of the captivity, with which he was directed to threaten his people, in the name of the Lord, if they did not repent. And he is called the sorrowful prophet, because he had such a sense of their guilt, and the punishment which was coming upon them. He preached faithfully, but had little or no success. The same also was true of the Prophet Ezekiel. He was called to preach during the captivity. But he was not

promised great success. He was forewarned that the people would not embrace the word of the Lord as exhibited by him; and taught most explicitly, that he would be judged by his faithfulness, and not by his success. "And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. But the house of Israel will not hearken unto thee, for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted. Moreover he said unto me, Son of man, all my words that I shall speak unto thee, receive in thy heart, and hear with thine ears; and go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, thus saith the Lord God; whether they will hear, or whether they will forbear. Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Here, it is plainly taught that the minister is not answerable for his success, but only for his fidelity in delivering the Lord's message. If he refuses to deliver it, and the wicked perish, their blood will be upon his head; but if he deliver it faithfully, and they will not take warning, he is clear, and their blood will be upon their own heads. This is evidently right, for the preacher cannot change the hearts of his hearers; and God has not promised to change the hearts of all that hear the pure Gospel faithfully exhibited. It usually proves a savor of life unto life to some, and of death unto death to others: but the issue is entirely at the divine disposal, according to the declaration of Paul: "I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. Now he that planteth, and he that watereth, are one; and every man shall receive his own reward, according to his own labor." The laborer will be rewarded according to his fidelity, and not according to his success, which God gives according to his sovereign pleasure.

F. W. But I contend that it is his pleasure to give success to the laborer according to his faithfulness.

Th. You contradict the plain word of God. For besides the cases of Noah, Isaiah, Jeremiah, and Ezekiel, to which we have already attended, and whose success was not according to

their faithfulness, I adduce the case of the Lord Jesus Christ, whose faithfulness was perfect, but whose success was very far from being so.

F. W. But he did convert great numbers during his ministry.

Th. Great numbers, compared with those converted by the ministry of the prophets; but not great numbers compared with those converted under the ministry of the apostles. And very small numbers compared with the whole nation of Israel, or all those to whom he faithfully preached. So that he had occasion to say, as represented by the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" This language implies that few were converted by the personal ministry of the Lord Jesus. And it is quoted by the Apostle John as having that meaning. "But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." The same passage is quoted by Paul: "But they have not all obeyed the Gospel; for Esaias saith, Lord, who hath believed our report?" However, the ill success of the Gospel among the Jews, was connected with its greater success among the Gentiles. "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." "Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." And Paul says, "Even so then at this present time also there is a remnant, according to the election of grace." By the faithful preaching, then, of the prophets, and the apostles, and of the Lord Jesus Christ himself, the nation of Israel were not converted, but only a remnant of them, while the great mass remained in unbelief.

Paul farther teaches that fidelity in the delivery of his message, and not success, is the rule by which a minister is to be judged. He preached the Gospel to the Jews at Corinth, "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean." If they remained unconverted, it was their own fault, and not his, and no proof of unfaithfulness in him. So, in his interview with the elders of Ephesus, he says, "Wherefore I take you to record this day, that I am pure from

the blood of all men ; for I have not shunned to declare unto you all the counsel of God." Not success, but fidelity in preaching the truth, is the great thing to clear the preacher from the blood of his hearers, who perish with an aggravated destruction from under the light of the Gospel.

F. W. What is the use of the Gospel ministry, if men are not to be converted by it and saved ?

L. S. Of no use at all, I should say. And so thought a distinguished minister in Westerly street, who lately asked a dismission from his pastoral charge, as I have heard, because there were no more sinners to be converted.

Arđ. He must have forgotten our Lord's direction to Peter, when he professed his love : "Feed my lambs," "feed my sheep." There would be some use in that.

Th. Those who confine their notion of the work of the ministry to the conversion of sinners, take a very narrow view of the subject. The great business of the ministry, as indicated by the commission given them, is to *teach*. "Go ye, therefore, and *teach* all nations." Children have to spend many years in receiving instruction in the common arts of life, before they are fitted for business. Much more do they need to spend time in receiving instruction in divine things, before they will have an adequate understanding of them. The education of Christians, their advancement in the knowledge of God, the knowledge of themselves, the knowledge of their duty, and their being quickened to the performance of it, is no small nor unimportant part of the work which a minister has to do. He is called a pastor, or shepherd. But the business of a shepherd is not completed when he has added numbers to his flock, and once got them into his fold. He has to go before them, and lead them out to the green pastures, and beside the still waters. He has to watch over them, to guard them from the approach of devouring wolves, and to do all that for them which is necessary to their health and comfort. He has to gather the lambs in his arms, and carry them in his bosom. And in regard to those who are not converted, the Scriptures evidently hold out the idea that the influence of the Gospel ministry is by no means unimportant. The instructions they receive often operate as a restraint upon them, and, in many ways, influence their conduct in attending to the ordinary duties of life. So that where the Gospel is most faithfully and fully preached, the state of civil society is far better than where it is not, even among those not savingly influenced by it ; as infidels themselves have often seen and acknowledged. And then it has an influence beyond this life, in preparing them for their final end. When they are condemned for not having embraced the Gospel, the justice

manifested in their condemnation will be in proportion to their guilt; and their guilt will be in proportion to the light they have sinned against. The most important work of the preacher is, to exhibit God before all his hearers; to make them see, if he can, the glorious perfections of his character, which bind them to love and obey him, and leave them without excuse for not having done it. This is the best way to promote the growth in grace of Christians; for it is by this means, as the apostle says, that "we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." It is also by this means that restraints are laid upon the bad passions of men, and society is rendered more orderly, quiet, and happy. And the same means are best adapted to promote the conversion of sinners. For it is by the contemplation of the divine character, that men are brought to see their own, to feel their obligations to love and obey God, and their guilt in refusing; and thus are brought under conviction. It is also necessary to have the divine character in view, in order to love God and submit to him in conversion. It is by exhibiting God, then; by giving to all classes of his hearers, correct views of the divine character; by showing the wisdom and goodness of all his ways, that the preacher will most effectually advance his great work, in all its parts. And when he has done this, and the things implied in and connected with it, then, and then only can he make the appeal which Paul does, and say, "I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God."

CHAPTER XL.

Love-self. There is one of the measures, favored by Mr. Bold and his friends, which, I think, is evidently sanctioned by the Spirit, in the increase of the revival feeling wherever it has been adopted; I mean that of female praying in promiscuous meetings. "In proportion as revivals abound, I am persuaded female praying among men will increase. And, from many cases which I have seen, I am persuaded God lays more stress on this practice than any of us have done."

Ardent. How do you prove it right?

F. W. Love-self has just pointed you to its good effects. Those prove it to be right.

Ard. But we do not admit that *success* is a proof of the divine approbation.

Th. No. Jacob's falsehood was *successful* in procuring for him the blessing which was designed for Esau, as I have already observed; but it would be blasphemous to say God approved of that falsehood.

L. S. I will prove it right by other arguments. But where shall I prove it to be right? I do not contend for it "in a public meeting in the house or temple of God, or anywhere else, consisting of one, two, or three hundred persons; but only in a social circle of men and women, of ten, twenty, or thirty individuals, in a private dwelling."

Th. It has been practised, however, in many places, in public meetings, in their usual places of worship, and, in many instances, accompanied by female exhortations.

F. W. Yes; and that is the ground I take.

L. S. The first argument I use, is, that in many cases the women pray better than the men.

Ard. Perhaps they do; and perhaps they would preach better too: but would that make it right? Priscilla was able to teach Apollos, though he was an eloquent man, and mighty in the Scriptures. Yet she did not attempt to teach him in public. She invited him to her house, and there she taught him the way of God more perfectly.

L. S. What if a meeting is found to contain but one or two men capable of praying in public, and a number of women who are known to be able in prayer; must the meeting be broken up and dispersed rather than have the women pray?

Th. The benefit of the meeting depends on the blessing of God; and the blessing of God is not to be looked for in the way of disobedience, but in the way of obedience. There is, however, in the case you suppose, no need of any difficulty. Let the men pray, and retire; and then let the women continue the meeting, by themselves, as long as they find it for edification.

L. S. Paul says, "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." This passage certainly implies that the women prayed in the meetings at Corinth.

F. W. Yes; and not in the small circle only, but in the most public meetings of the church, and prophesied too; which just suits my scheme, but not yours.

Th. It proves, indeed, that the practice existed in the church of Corinth, of females praying and prophesying with their heads uncovered, and that their doing so was improper and disgraceful. That they were to be tolerated in doing it with

their heads covered, might seem to be a fair inference, if nothing else was said to convey a different meaning. Many abuses had crept into that church. The one here noticed is that the women seemed to think that because they were made members of Christ, and favored with some miraculous gifts, they might throw off all subjection, and claim an equality with the men. On the contrary, the apostle would have them know, that the subordination originally constituted was still to be observed. "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man." This reasoning of the apostle would lead us to conclude, that the pretence of being actuated by a supernatural impulse, was no sufficient reason why the woman should do any thing inconsistent with her subordinate station. In the following chapter there is much more, in relation to the exercise of the miraculous gifts with which various individuals were furnished in those days, for the edification of the church. All things were to be "*done decently and in order*:" and all things were to be done unto edification. Two must not speak at once, under the plea of having a divine impulse, but one must wait till the other had done; for the spirits of the prophets were subject to the prophets. A person must not speak in an unknown tongue, unless there was an interpreter present, to translate what was said into the language of the audience, so that all might be instructed. Among the rules of order, and the provisions for the edification of the Church, chap. xiv. says, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." This seems to decide the question. For, whether the apostle would have the women who were divinely inspired, still allowed to pray and prophesy with their heads covered, with a due regard to order and subordination, or whether he meant here to put an entire stop to the practice, is immaterial to the present question. For, none are inspired now; and therefore all are to keep silence in the churches.

L. S. Your construction of this passage proves too much, and therefore proves nothing. If it is wrong for a woman to pray, because Paul enjoins silence, then it must be wrong for a woman to sing, because singing breaks silence. She must not even submit to an examination before the church, or give

testimony before the church. But, in truth, it says nothing about praying at all.

Th. I am not desirous of applying the passage to any thing but what was the subject of discourse in the text and context. The apostle was speaking of the order of their meetings for worship, and the manner in which each member should exercise his gifts for the edification of the whole. The subject included praying and prophesying, speaking with tongues, the inspired composition of hymns to be sung, and explanation of the doctrines and duties of the Gospel. If the woman was to be silent as to all these, she would have no opportunity to pray, nor exhort, nor preach, nor direct the hymns to be sung. But yet, she might not be prohibited from joining with others in singing the hymns given out by those authorized to do it, nor be prohibited from answering questions in her examination for church membership, nor in giving testimony before the church.

L. S. Will you give your arguments on the other side of the question?

Th. My first argument has been partially brought into view already. God made woman to hold a subordinate place. That place is her proper sphere of action. Gen. ii. "And the Lord God said, It is not good that man should be alone: I will make him a help meet for him." Here, the design for which she was made is expressed. It was not that man should have a head to rule over him, nor a slave to be lorded over; but a help, an assistant, suitable for him. Man is to be the principal, woman the assistant. He is to be the head of this lower creation, and she is to be such a help as he needs. It was the divine constitution that man should stand first, and that woman should stand second. This divinely constituted subordination is recognized throughout the Scriptures. After the fall, God said to the woman, "Thy desire shall be to thy husband, and he shall rule over thee." In the New Testament it is said, "Wives, submit yourselves unto your own husbands, as unto the Lord." In a passage already quoted, "The head of every man is Christ; and the head of the woman is the man." The place of woman, then, is a subordinate place. She may be superior in point of talents; she may surpass her husband in wisdom and piety; but she must not usurp his prerogatives, and make herself the head. And if she possesses a high degree of wisdom and piety, she will not attempt it. Let this be borne in mind. For a disregard of this divine constitution is a serious injury to the woman as well as to the man. Her proper dignity, and her greatest usefulness, require that she should keep the place for which she was made. And those do not act the part of friends, but of enemies, who endeavor by flattery

to persuade her to abandon her proper place, and usurp that of man.

Now, the argument I derive from the consideration of the proper place of woman, is this: When an individual prays audibly, whether in the social or public meeting, he leads their devotions for the time being, and the other persons present are led by the speaker. The speaker acts as the head, and the others act a subordinate part. I take this to be self evident, in the case of all extemporaneous prayer. It may not be so in the use of forms prescribed by some acknowledged authority; though even there, some headship may be exercised in directing what shall be used, and what omitted. In extemporaneous prayer, the person who leads occupies the place of head, for the time being. He is expected to give utterance to such thoughts as are adapted to the occasion, and suited to the circumstances of all; and they are expected to follow him in their thoughts, and silently to join in all his confessions, and petitions. Where this is not done, the exercise of social prayer is not suitably performed. As this is evidently so, I take the argument to be a conclusive one to show the impropriety of females attempting to lead in prayer in the presence of men.

L. S. But, suppose a woman teaches a school of both sexes, may she not open and close it with prayer? Or, suppose a pious woman at the head of a family, whose husband is absent or disqualified, must she omit family worship?

Th. Where God, by his providence, has made a woman the head, I have no objection to her acting as such. I would not have her fail to do it. But God has not made any woman the head of a common prayer-meeting, unless the meeting is made up of women, or women and children.

L. S. Suppose the meeting is made up of both sexes, and those whose business it is to take the lead of the meeting call upon the women to pray, may they do it then, in obedience to that call?

Th. No. The commands of the husband or father never can supersede the commands of God. This proviso is sometimes expressed, "Children, obey your parents in the Lord; for this is right." And where it is not expressed, it is always understood. The subordination which God has constituted, must be carried through. The authority of an inferior cannot release us from the authority of the superior. We must obey God rather than man.

L. S. What is your second argument against the praying of females in promiscuous meetings?

Th. It is contrary to nature. God has appointed man to hold the first place, and woman the second, as we have already

seen. It would be an impeachment of his wisdom and goodness to suppose he had not qualified each for his station. We must believe, then, that the nature of man is such as to qualify him to lead, and that of woman to be led. Those works which require boldness, activity, energy, and enterprise, are the proper works of man. To these his nature is adapted; and these qualities we admire in him. But in a woman, they would be entirely out of place. The proper place of woman is such as requires softness and delicacy, a shrinking from observation, a modest and retiring disposition. And where these qualities are wanting in a woman, we feel as if she was not well fitted to fill the place assigned her by the divine constitution. It is contrary to nature, that a woman should voluntarily leave her own sphere, and put herself forward to take the most conspicuous place, in a mixed assembly. She must do violence to the native modesty and delicacy of the female character, or she must have those qualities overborne by some excitement, which, for the time, changes the whole current of the soul. Accordingly, it has been common to find the woman, at first, start back from the proposal. And when a favorite preacher, whose word they have been taught to regard as about equal to the dictates of inspiration, has urged them not to refuse to pray, and assured them that it would be grieving the Holy Spirit, if they did, it has required even then a great struggle in them to overcome the dictates of nature, and do violence to their constitutional modesty and delicacy. There is something in the nature of man, also, which leads to the same conclusion. When we see a woman leave her proper sphere, and assume the place which God has assigned to another, it gives us pain. Our native sense of propriety revolts. We can no longer regard such a woman with the respect we have done. She sinks in our estimation. We may regard her as pious, but we shall also regard her as weak-minded. We may pity her, that she should thus be enticed from the path of duty, and rendered the victim of cunning or fanaticism, but our pity will be nearly allied to contempt. That God has constituted us with such a nature, is a decided indication that the practice in question is wrong.

L. S. What is your third argument against the praying of females in promiscuous meetings?

Th. The analogy of Scripture is against it. I mean that the whole course of God's dealings with his visible Church, both under the old dispensation and the new, is against it. Moses, and not Miriam, was the chosen lawgiver of Israel. Joshua, and David, and Solomon, were the distinguished leaders of the nation, in war and in peace, and not any of the other sex. Among the seventy assistants selected for Moses in the wilder-

ness, not a woman was to be found. Among the writers of the Holy Scriptures, there is not a single female. And though Deborah and Huldah are mentioned as prophetesses, in the Old Testament times, yet it is to be observed, that, in the mention made of them, and the part they acted, there is a marked difference between them and the inspired men—a difference which shows, that, although extraordinary cases, they were careful to preserve the decorum which belongs to their sex. They did not go forth, as was usual for the prophets, to publish the word of the Lord revealed to them, but remained at their homes, and communicated to individuals what the Spirit of inspiration suggested.

Under the new dispensation, there is no example of a female being called to the Christian ministry, nor to any such place in the Church as makes it the duty of the incumbent to lead in the devotions or the business of a mixed assembly. The twelve apostles were all men; and the same is true of the seventy preachers sent forth during the personal ministry of our Lord. The seven deacons ordained at Jerusalem by the apostles, were of the same sex; and so also were the bishops and deacons so frequently mentioned in the apostolical epistles. Neither Timothy nor Titus received any directions for the ordination of women to any ecclesiastical office. And whenever mention is made of the transaction of church business, it is done by the brethren, and not by the sisters. It is true that the term *servant*, applied to Phebe by the apostle, is thought by some to indicate that she was a *deaconess*, an office which existed in early times in the eastern countries. But this was an occasional office, to which aged females were appointed, whose duties were confined to their own sex, and to be exercised in cases where, from the prevailing customs, access was denied to the men. The office was never understood to give those who held it any prerogatives over the other sex, nor to interfere, in the smallest degree, with that retiredness and subjection, on the part of females, which the apostolical writings so abundantly enjoin. Indeed, the very existence of the office in the eastern countries, where only it was necessary, is a proof with how much care the primitive Christians guarded all the decorums of social intercourse, making this provision in order that the plea of necessity might not be urged for the neglect or violation of any of the established rules of decency or propriety. The agency of woman is indeed often mentioned in the New Testament. But it is an agency exercised in private, or at the fireside, and which retired from observation and sought concealment. It was never an agency which courted notoriety, and sought to place itself before the public eye. When our Lord

was upon earth, and had no certain dwelling place, but went about doing good, he was followed by certain women, among whom honorable mention is made of "Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto him of their substance." Dorcas "was full of good works and alms-deeds which she did." Phebe had been a succorer of many, and of the apostle himself; and the others who are mentioned as having labored much in the Lord, were doubtless those who had distinguished themselves in the same manner. Such being the course of God's dealings with his visible Church, I infer, that he has not called a woman to occupy the place of a leader in the church, neither as a permanent office, nor as an occasional service. And therefore she ought not to be called upon to do it.

L. S. Have you any other arguments against the praying of females in promiscuous meetings?

Th. I have already quoted Paul's direction: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."

L. S. "This is not to the point. The apostle is not here speaking of praying, nor of teaching. He is speaking of the practice of interrupting the speaker in a disputatious and disorderly manner, by questions and objections."

Th. Were the other sex, then, still allowed to "interrupt the speaker in a disputatious and disorderly manner, by questions and objections?" I presume not. What was said about order, and decency, and every thing being done to edification, would go to correct such a practice. But if the apostle, in enjoining silence, means to prohibit the asking of a question for explanation, much more is it implied that he would not have them attempt to preach or pray. For the propounding of a question, in a modest manner, would imply no assumption of the place of a head or leader of the meeting, while the attempt to preach or pray, would do it. If it is a shame for a woman to speak in the church, for the purpose of learning any thing, much more must it be a shame for her to assume the lead of the meeting.

L. S. This passage speaks of the church. It does not say any thing of the small meeting in a private house.

Th. In the days of the apostles, no such distinction was made between small and large meetings. Every meeting *called together*, was a church, in the scripture sense of the word. When Paul wrote to the Romans, he sent his salutations to

Priscilla and Aquila, and to the *church in their* house. This was, doubtless, a small meeting in a private house. But in such meetings the women were to keep silence.

There is another passage of similar import. In 1 Tim. ii., "Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve."

L. S. "This passage is generally thought to prohibit female preaching; but I am inclined to think that the apostle alluded to the same practice that he reprobates in his epistle to the Corinthians, of interrupting the speaker, by disorderly questions. Nothing is said about females praying. You might as well produce the first verse of Genesis as this, to prove that females ought not to pray in the presence of men."

Th. Not quite. For though *praying* is not mentioned expressly, I think it is clearly implied. There are three things to which the passage may be *supposed* to have reference: First, asking questions of the speaker, as you say; second, teaching, which is expressly mentioned, and which includes instruction, exhortation, and the like; and third, leading the assembly in prayer. The reason for the prohibition, whatever that prohibition shall be thought to be, is the divinely constituted subordination of woman. "For Adam was first formed, then Eve." And this is given as a reason why the woman should not usurp authority over the man, but be in silence. Now, if the less departure from her proper subordination is prohibited, much more is the greater. Of the three things supposed, that of asking an explanation would be the least; that of expressing her own opinion would be the next; and that of assuming the lead of the whole assembly, would be the greatest. You think the least is what the apostle has in view, and means to prohibit. You grant, however, that the general opinion is, that it was the second thing supposed, female preaching and exhortation. I think it includes both these, and *praying* too, because all would be violations of that order and subordination which God has constituted. And the last is certainly the greatest.

L. S. I do not admit that.

Th. I know you do not; but I think it is evidently true. A question might certainly be asked with a sincere desire to obtain information; and it might be asked in a modest manner. If it were proper for a woman to speak at all in the church, in the time of worship, it would seem as if this would be proper. The next thing would be for a woman to exhort or teach. In doing that, the speaker only expresses his own opinion, and supports it as he can by reason and Scripture. There is no

necessity of his assuming an air of authority, when he preaches or exhorts. And no one feels bound by the opinions he expresses, any further than he proves them. But when any one prays, he takes the place of leader for the whole assembly, and practically requires every one present to follow his dictation in their devotions. This, then, is the highest exercise of authority, among the three things supposed. And for a woman to do it, is the greatest departure from that place of subordination which God has assigned her.

F. W. You reason plausibly. But I think it is best to follow the Spirit. And if the Spirit prompts a woman to pray, I say, let her pray; or if it prompts her to speak, I say, let her speak. "Where the Spirit of the Lord is, there is liberty."

Th. You take for granted two things, which need to be proved. First, that it is the Spirit of the Lord which prompts a woman to pray in a promiscuous meeting, and not some other spirit; and second, that the spirits of the prophets are not subject to the prophets, nor to any rules of propriety or order laid down in the Scriptures. And you misapply a declaration of the apostle, spoken on another subject, and wrest it to justify your violation of some of the plainest rules he has given. Let the context be consulted, and it will be evident that the meaning of the passage is, where the Spirit of the Lord is present by his sanctifying influences, there is freedom from the yoke of the ceremonial dispensation, freedom from the bondage of sin, and freedom from the curse of the law. There is no liberty given to the sons of God to dispense with the rules of decorum, nor to disregard any of the directions which God has given for the regulation of our conduct. And no real Christian can desire any such liberty.

CHAPTER XLI.

Ardent. Suppose we consider the practice of praying for people by name, as has been extensively practised.

Thoughtful. There is the less need of spending much time about that, since Mr. Bold and some of his friends have decidedly condemned its practice in public.

L. S. It is the abuse of it which they have condemned, but not the practice altogether.

F. W. And if they did, I should still be in favor of it. I think it a capital measure.

Th. What is the use of calling out the names of particular persons or churches in prayer? Cannot a sufficient degree of definiteness, as to the object of our petitions, be expressed, without their being named?

F. W. Not so well as by calling them by name. And then it is adapted to have a good effect upon the individual prayed for. If he hears himself named, he knows who is meant; otherwise he will be apt to think it some other person.

Th. My great objection to the practice is not so much the mention of the name, as it is the manner in which it is done. Edwards says: "There is a way of reflecting on others, and censuring them in open prayer, that some have; which, though it has a fair show of love, yet is indeed the boldest way of reproaching others imaginable, because there is implied in it an appeal to the Most High God, concerning the truth of their censures and reflections." This brings into view my objection. It is profaning prayer, thus to prostitute the duty to the expression of all the bad things we have heard or thought concerning the individual prayed for. And this is often done under circumstances where the individual, if present, has no means of redress; unless, indeed, as I have sometimes heard to have been done, he kneels down, and prays in turn, for his accuser, in the same manner, and tells the Lord how bad he is. In the operation of these new measures, many cases have occurred of a character exceedingly exceptionable. Aged ministers of good reputation, have been prayed for, by fanatical young men, as "old, gray-headed sinners, leading souls to hell;" and aged and exemplary private members of the churches, as "old hypocrites," and the like. This is not only profaning the duty of prayer, but it is a gross violation of those commands which require respect for age and station.

L. S. But we must be plain-hearted, and "pray the truth about people." It is common, where the name is not mentioned, to tell the Lord that we ask such and such things for his "servant," when we have no idea that the person prayed for is the servant of God, but know him to be the servant of the evil one. I would not be guilty of any such hypocrisy.

Th. There is no need of hypocrisy or falsehood in prayer, any more than there is of slander and abuse. If one asks for prayers, he can be designated as the one who has asked an interest in our prayers. If he is sick, or has lost a friend, he can be designated as such. I believe I have never found any difficulty in particularizing the individual intended, without adopting the practice I condemn.

F. W. Abraham said in prayer, "Oh that Ishmael might

live before thee!" That seems to me the most simple method, and the best.

Th. That was secret prayer, for aught we know. I think you cannot find an instance of its being done in public. But, it is the manner of doing it, the denunciation and abuse of good men and bad men, which is thus attempted, to which I chiefly object. You have no right to take such an opportunity of arraigning me, or anybody else you dislike, before an audience where I cannot reply, and take that opportunity of defaming me.

F. W. Oh, you mistake. I never do it in that way. I always do it kindly.

Th. But it has been done in that way. And it is still so done. An instance lately occurred in Westerly street, of which a minister writes: "To illustrate still further the spirit which prevails, I will relate parts of a conversation that a certain minister had with another in my presence. The name of an absent brother was mentioned, and it was observed by the other, that he was a distinguished preacher. 'But, (said the first,) he is as dead as a door-nail. I lately attended a four days' meeting, and heard him preach, and he was far from coming up to the standard. It is true, the man was killed off at the first prayer-meeting. After the ministers got together, they proposed to spend a season in prayer, and this brother was called on first. While praying, Mr. B. came in, and appeared to look at him with astonishment; and when he was done, he kneeled down, and burst out like thunder, 'O Lord, what praying!'" Such is the account given by one who seemed to approve of it. And now I would ask, who made this Mr. B. a judge of his brother's heart? How did he know that the prayer he denounced was not from an humble and contrite heart? And if he had reason to suspect any defect, why did he not take his brother alone, and kindly endeavor to convince him? But this is according to the spirit of the times.

L. S. I have heard ministers say they thought it did them good to be prayed for as *cold*; for it led them to examine, and see if it was not so.

F. W. Yes. And I heard one minister justify the practice of praying that ministers might be converted, because they often need it. At least, he said *he* did.

Th. To be abused by another, may be the occasion, through divine grace, of increasing our meekness and humility. But if it should be so, that does not justify the man who abuses us. I insist that we must not do evil, that good may come.

F. W. I have no doubt it often brings the sinner to think of his character and condition, when he hears it fully described

in prayer, by one that has had little opportunity to know him.

Th. If it always had that tendency, that would not make it right. But it seems to me much more likely to prejudice a man against a religion of which he regards it as a part, to attack even strangers, in this way, and tell the Lord a long and disgusting story about them. The apostle certainly practised great courtesy himself, in his treatment of the impenitent; and often enjoins it upon those to whom he writes, that they should be careful not to give needless offence; but by a kind and conciliatory treatment endeavor to win men to attend to the means of grace. He says, "Give none offence, neither to the Jews, nor to the Gentiles, nor the Church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you." These passages express the spirit by which he was actuated. While he never gave up the great truths of the Gospel, for the sake of pleasing men, he gave up every thing that he could lawfully give up, for the sake of promoting the progress of the Gospel, and saving souls.

Ard. The disposition to censure others, in prayer or otherwise, which Edwards saw in his day, he speaks of as one of the greatest evils accompanying that revival. And though he thought some real Christians had fallen into it, in some degree, he says, "this bitter root of censoriousness must be totally rooted out, as we would prepare the way of the Lord."

Th. Davenport was brought to see and confess his sin, in this particular. He says: "The method I used for a considerable time with respect to some, yea, many ministers in several parts, in openly exposing such as I feared or thought unconverted, in public prayer or otherwise; herein making my private judgment, in which I much suspect I was mistaken in several instances, and I believe also that my judgment concerning several was formed rashly, and on very slender grounds: I say, making my private judgment the ground of public actions or conduct; offending, as I apprehend, although in the time of it ignorantly, against the ninth commandment, and such other passages of Scripture as are similar; yea, I may say, offending against the laws both of justice and charity."

But the practice is continued in our day. A minister says : "At a protracted meeting, the clergyman who took the control of it, (Strangeways, as I think,) called on all professed Christians, at the commencement, to come into the aisle and confess their sins to *him*. Many did this; while a number of others declined. These latter persons were frequently, during the meeting, the objects of the preacher's sneers and sarcasms, and bitter denunciations."

Now I think such denunciations and prayers, as these, are not adapted to win men to give the Gospel a candid hearing. If they suppose this is true religion, and that in a high degree, I think it will strengthen their prejudices against it exceedingly, and drive them far away from the churches and prayer-meetings where such things are practised.

Ard. Edwards mentions a sort of imprecations in prayer. He says : "Some have a way of joining a sort of imprecations with their petitions, though but conditional ones, that appear to me wholly needless and improper." "If we give way to such things as these, where shall we stop? A child that suspects he has an unconverted father and mother, may pray openly that his father and mother may either be converted, or taken away and sent to hell now quickly, before their guilt is greater."

Th. Something of the same nature has existed in this region among the friends of the new measures. But there is another thing in regard to their manner of praying, which is exceedingly offensive. It is the affectation of familiarity with the Divine Being, and the introduction of expressions which are strange, vulgar, and often ludicrous. How any man can think these things an expression of superior piety, is difficult to conceive. The pure spirits above are represented as veiling their faces before the Majesty of heaven and earth. Holy men of old, when favored with the clearest views of God, abased themselves before him, with the deepest reverence. Job said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." And Isaiah, when he had his glorious vision of the Lord, said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."

F. W. But are not penitent sinners encouraged to come boldly to a throne of grace, as children to a father?

Th. Yes; but it is with a child-like spirit they should come; such a spirit as becomes a dutiful and affectionate child, who respects his parent, and treats him as the fifth commandment requires. It is not with such familiarity as a man approaches

his equal, much less with such indelicate freedom as a well-bred man who respects himself would be ashamed to use towards any one, in the presence of others. To affect a familiar, talking manner, in our public addresses to God, appears to me to betray as much a want of good taste, as it does a want of right feelings towards God. It is adapted to disgust those who have a common sense of propriety, as it is to shock those who are accustomed to treat their Maker with reverence.

Ard. The prayers of some appear little else than a repetition of the divine name, or titles, in a manner very painful to hear.

Th. When the name of God is used irreverently, it must be considered a breach of the third commandment. And its being done in prayer or preaching, only aggravates the crime. The prayers recorded in Scripture afford no such examples. In some of the most serious and ardent prayers, there is a repetition of the calling upon God, but very unlike what we often hear now. There it is an expression of earnestness, and devotion; but here, it is an expression of emptiness and the want of something to say.

Ard. There is another fault in relation to prayer, common among the new-measure men. I mean that of loud praying in the closet; by which what ought to be secret prayer, is rendered public.

F. W. I like that. It lets people know how much we pray; and so increases their opinion of our piety.

Th. So did the ostentatious praying of the Pharisees. It imposed upon the ignorant, and made them think they were wonderfully pious; but our Lord has directed us to avoid such ostentation.

L. S. But in this way people often hear themselves prayed for; and this is likely to have a good effect upon their minds, and lead them to serious reflection.

Th. And sometimes people have heard themselves prayed for in a manner that was not adapted to produce a good effect upon their minds. They have heard themselves charged with faults before the Lord, of which they were conscious of being innocent. And there is reason to believe this loud praying has sometimes been for the very purpose of being heard by human ears, and not by the Lord alone. It is thought by many, that some of these new-measure men must be very good men, even if their measures are wrong, because they spend so many hours every day in prayer; which could only be known by their practice of praying so loud as to be heard.

Ard. It is just such an argument as would justify the scribes and Pharisees, in our Saviour's time. But, if it is from a mistaken sense of duty, it is certainly no proof of true piety, but of

the want of it. True piety includes humility. It does not court observation, but the contrary.

Th. There is a practice of speaking very loud in their public prayers, also, which partakes of the same character. It is often perhaps, mistaken for the expression of great engagedness, when, in truth, it is very good evidence of a want of the true spirit of prayer, which is eminently a meek, modest, and retiring spirit. I agree with a friend, who says: "It may be safely affirmed, that no man ever prayed in a loud and boisterous manner, under a deep and lively sense of the nature and design of prayer, and especially when realizing something of the infinite holiness, perfection, and glory of the Godhead, in contrast with his own creature nothingness, and his vileness as a sinner." It may be necessary to resort to vociferation, to conceal the want of feeling, or to produce animal excitement.

F. W. The Bible says, "Cry aloud, and spare not." I have no idea of just whispering over a prayer.

Th. If it is a prayer in a social circle, or in public, it is desirable that it should be loud enough and distinct enough, for all present to join in it. But if it is closet prayer, then it should be made according to the Saviour's direction, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." As to the direction to the prophet, to which you refer, it was not a direction for prayer, but for preaching. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The preacher should speak loud enough to be distinctly heard by his audience; but farther than that is not needful. It is not by vociferation, that men are led to see their sins, but by arguments addressed to the understanding and conscience.

Ard. It has been the practice of some of the new-measure men, to have several speak or pray at once in their meetings.

F. W. It is perhaps in the way of responses; crying amen, so be it, and the like; which I cordially approve, as it tends not only to keep up the feelings of those who do it, but to encourage and animate him who is leading in prayer.

Th. It has been so represented, sometimes; but it is much more than that. Instances have occurred of a number praying at once, and several talking at once, in different places. And Mr. Strangeways, if I understand it, calls upon the anxious to pray in the anxious meeting, numbers at the same time; and also in other meetings.

One minister says: "The anxious meetings were, in some instances, scenes of the greatest confusion. It is asserted, by those who heard, that one of the ministers directed them 'to

pray aloud, and to pray altogether." One testifies that, "A preacher at a protracted meeting, said: 'We will now all hold down our heads for a few moments, and pray together.' At C. all sometimes prayed together in softly words, and thus kept away temptations." I have been credibly informed that two or three hundred were sometimes praying audibly together at C., and many of them in very *loud* words, and sighs, and groans. Two or three were addressing the people together at the same time, several times during this meeting. At one time, when some were crying out, one preacher observed: "Oh, we are willing that you should cry right out, and break in upon us, as they did upon the apostles on the day of Pentecost."

A minister says: "At an eight days' meeting at B., some were crying out to know what they should do to be saved; others fell to the floor, under the power of God. One old man, a deacon of the church, fell down upon the floor, and declared that he never experienced the power of God before. Two of my neighbors, who experienced religion last winter, were brought down under the power of God. One of them lay on the ground, for an hour, in a prayer ring, formed out of doors."

A friend of the new measures, giving an account of a meeting among his people, says of some sinners: "Such was their overwhelming sense of God's high and reasonable claims upon them, and of their own guilt and ill desert, in so long refusing to submit to those claims, as in some cases to deprive them of their muscular strength, and literally to prostrate them before God for hours. And even, in some cases, officers in the church had such an overwhelming sense of the divine presence, and the worth of souls, that, like the Prophet Daniel, their 'comeliness was turned into corruption, and there remained no strength in them.'"

An intelligent gentleman says: "Last Sabbath I spent at R., where the church is holding a protracted meeting. Mr. Strangeways takes an active part in it. This is the thirteenth day since the meeting commenced, and it is expected that it will continue some time still. Many new measures are adopted, so new and strange, that my heart revolts from them. It appears to me that there is too much contrivance and artifice employed to produce excitement. The young converts are placed in the front of the pulpit with the older professors; and when a prayer is offered, the whole house is required to kneel and to respond. Mr. Strangeways went from seat to seat, and I heard from him such expressions as these: 'Pray away there, you young converts—I can't hear you. Pray out—pray out!' These expressions he made use of continually. I must say, that it looked more like Babel than a religious meeting. Can it be,

that a man can enjoy communion with God in the sanctuary, amidst the most distracting confusion? Is it right that three or four prayers should be offered aloud at the same time? Does prayer consist in the use of the most intemperate expressions, in which there is no meaning?"

L. S. I do not like these disorders; and I believe there are many of the friends of Mr. Bold who dislike them as much as you do. And I do not see why they should be held responsible for what they neither practise nor approve.

Th. If they would only let the public know that they disapproved of them, and endeavored to prevent them, the case would be different. But while this is not done; and while Mr. Strangeways is patronized, encouraged, and supported by Presbyterians; those who do not make known their disapprobation, when they have occasion to do it, will be reckoned, and ought to be reckoned, as the supporters of these things.

F. W. I like those things which you call disorders. I think much of the life and power of religion depends upon them. I do not like those professed friends of revivals "who retard and check glorious revivals of religion, by an over-righteous zeal for profound silence, or what *they* call *order*." I would not condemn a revival because much visible agitation and noise do not attend it. No, a sovereign God may even condescend to meet the unreasonable prejudices of men, and save their children, by what are called *noiseless* revivals. I doubt not that many favorable beginnings of revivals have been checked, by commanding the subjects of them to quench the Spirit, by not suffering them, or by causing them to believe it a sin, to give vent to their feelings." And I think, with Mr. Bold, that when God compels men to groan, you cannot hinder them.

Th. It is worthy of remark, however, that the necessity of groaning, or crying out, or falling down, or any other violent expressions of feeling, depend very much on the opinions which prevail as to the propriety of such things. They rarely happen where they are thought wrong, and are discouraged. But they often happen where they are thought much of. I blame the leaders, more than I do the subjects, of such things. For, I have no doubt, that ignorant and highly excitable persons are often in such a state of the nervous system, that groaning, crying out, falling down, and the like, are, for the time, involuntary and unavoidable. But these calls upon persons to pray out, several at a time, have no such excuse with those that encourage them; it must be a matter of calculation, in order to increase excitement. But it is a plain violation of the rules of order which the apostle gives in the 14th chap. of his first epistle to the Corinthians. He there forbids the exercise

of their spiritual gifts in any way that tends to confusion and disorder: "For God is not the author of confusion, but of peace, as in all churches of the saints." And he closes his directions with this emphatic sentence: "Let all things be done decently and in order."

CHAPTER XLII.

Ardent. Do you think those bodily agitations of which we were speaking, can be any other than the work of the evil spirit? Do not the Scriptures speak of those "whose coming is after the working of Satan, with all power, and signs, and lying wonders?"

Thoughtful. After allowing for some cases which are intended to deceive, I must believe there are a multitude in which the subjects must be acquitted from any such intention.

F. W. Thank you for that. I know that those who embrace your views of theology, have been in the habit of denouncing them as cases of imposture. But I regard them as the work of the Holy Spirit. When any one has an adequate sense of the condition of sinners, he *must* groan. When he feels the love of God shed abroad in his heart, what wonder if his strength is taken away, and he falls under the power of God? When he has strong desires for the salvation of sinners, what wonder if he is filled with pain, and agonizes in prayer for them?

Th. I do not regard these bodily agitations as a special work of the good Spirit, any more than as the special work of the evil spirit. I do not think there is any thing supernatural in them at all; or that there is necessarily any more praise or blame to be attached to them, than to a fit of the palsy. We may suppose that if a revival of religion begins, Satan will do all he can to bring it into disgrace. And as every act of extravagance and disorder does tend to bring disgrace upon that religion of which it is supposed to be a necessary accompaniment, we may suppose he will take special pains to promote every thing of an extravagant and disorderly nature. And if he can get good men, and good ministers, to countenance and promote such things, it will give them so much the greater currency. But that he should have power over the bodily organs now, as he had, in some cases, in our Saviour's time, I do not

think we are warranted to believe. "Resist the devil, and he will flee from you," is the divine direction. He can do nothing with us, now, beyond temptation, without our own consent. If, therefore, we should see a religious excitement now, accompanied with all the bodily agitations with which the Kentucky revival was accompanied, in the beginning of this century; if we should see large assemblies shouting, and jumping, and falling, and groaning, and laughing, and dancing; if we should see them barking like dogs, and having their limbs distorted by the jerks, like those who have the disease called St. Vitus's dance; I should, indeed, think there was a species of insanity come upon them; but I should not think there was, of course, any more of Satanic influence than there is often exerted among us, in promoting false conversions, and unfounded hopes.

F. W. Nor any more influence of the Holy Spirit, I suppose.

Th. Certainly not. For I think that a quiet state of body and mind is most favorable to the influence of the Holy Spirit; and that every thing agitating or exciting, beyond what is necessary to call attention to the truth, is unfriendly to a work of grace. Such strange bodily agitations, as turn the attention of people from themselves and their own hearts, to the external condition of things around them, would be exceedingly unfavorable to the promotion of true religion. We may derive some profit, I think, from what was taught the Prophet Elijah: "And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a *still small voice*." It was the last, and not the others, that indicated the presence of God. Those who are pleased with *noise* seem not to know what are indications of the divine presence. And if the heavenly dove should condescend to come among them, they take the ready means to drive him away.

F. W. You bear rather hard upon us, I confess. I thought, a little while ago, that you were inclined to be a little charitable, for once. But now you seem to be just as uncharitable as ever.

Th. I cannot, with the Bible for my guide, think well of a religion which consists in *noise*, or is promoted by noise.

Ard. I should like to hear some farther reasons for the opinion you have expressed in relation to these bodily agitations. It will be some relief to my mind, if I can be convinced

they are not all either cases of imposture or of Satanic influence.

Th. The imagination is known to have great influence on the nerves of many people, so that almost any effect which they expect to have produced upon them by an operation, will be produced when they only imagine the operation to take place, as well as when it actually takes place. This is abundantly shown by well-attested facts, in a work I have seen. When Mesmer, in the last century, pretended to discover animal magnetism, and Franklin was appointed to examine into his pretensions, he made a number of experiments, which showed the power of imagination upon the nervous system, to a degree which was then quite astonishing. Several subjects of the magnetic influence, having been greatly affected by it, as they thought, were afterwards affected in the same manner, when they only imagined that the same operation was performed upon them, though nothing was done. Those who did not believe in the reality of the discovery, were subjected to the operations without effect. One wholly ignorant of the system cured a sick friend, by making him believe he understood it, and performing a few unmeaning manipulations about him. Mesmer affirmed that he could magnetize a tree, so that every one approaching it within a given time, should fall in a swoon or convulsions. The tree was accordingly operated upon, and a man was led blindfolded to a different tree, thinking it was the right one, and fell down accordingly. One case is related as follows: "A woman was requested to take her seat by the door of the chamber, which was shut, with her sight at liberty, and was then made to believe that the physician would magnetize the door on the opposite side. She had scarcely been seated a minute before she began to shiver, her breathing soon became hurried, she stretched out her arms behind her back, writhing them strongly, and bending her body forward; a general tremor of the whole body came on; the chattering of her teeth was so loud as to be heard out of the room; and she bit her hand so as to leave the marks of her teeth in it. But the magnetizer was not near," nor was any thing done but to make her *believe* she was magnetized.

A missionary among a nation of savages, says: "There is a class of people who pretend to have intercourse with departed spirits, by which they are able to kill, by incantation, any person on whom their anger may fall; and it is a fact that numbers fall a prey to their confidence in the efficacy of the curses of these men, and pine under the influence of despair, and die."

In each of these cases, it is evident that imagination is the sole cause of these effects. They are not *feigned*; but in the

particular state of mind of those persons, they are involuntary and irresistible. They believe that they shall be affected in this manner; the idea is formed in their imaginations, and the nerves are acted upon precisely as though what they conceived were real, and the muscular effects follow.

Now, suppose a preacher, in whom his people have confidence, to hold a protracted meeting. Suppose he teaches that where the Spirit operates in a powerful manner, there will be groaning, falling, and cries, loss of strength for hours, and then a joyful resuscitation to those who are converted. Suppose he keeps the people under the influence of every possible means to excite their animal feelings, and keep their minds strained intensely for hours in succession, or for whole days and nights; have we not reason to expect these effects to be produced; and when one instance has occurred, and is made much of, as a signal display of divine power, that others would follow, in rapid succession, and in great numbers? And if these are hailed as converts, and taught to rejoice in their deliverance from condemnation, and hear a multitude of voices giving thanks for their conversion, will not each fully believe that he has been a subject of the special operation of the Holy Spirit? And yet, would there be any thing in it beyond the power of the imagination upon the nerves?

My author has further illustrations. The metallic tractors of an American physician relieved many persons of severe pains, in both America and Europe, sometimes by being drawn over the part affected, and sometimes by being only pointed at it. It was proposed to test them, by making a pair of wood, only painted so as to appear like those of metal. They were found equally efficacious as the metallic, provided only that the patients supposed them metallic. "A servant girl, afflicted with a most acute head-ache, which had rendered her nights altogether restless for nearly a fortnight, readily submitted to be pointed at with these wooden tractors. The operators moved them round her head, but never touched her. In four minutes she felt a chilliness in the head; in a minute or two more, she felt as though cold water were running down the temples, and the pain was diminished; in ten minutes more she declared that the head-ache was entirely gone; and the next day she returned to express her thanks to her benefactors for the good sleep she had enjoyed through the night." "On the same principle was the belief in the efficacy of the royal touch for the cure of the scrofula, maintained in England for a period of almost seven hundred years. One day in seven was set apart for the king to administer healing mercy to his subjects; many thousands were touched and cured. When the practice was abandoned,

through the disbelief of its efficacy, many persons still believed that the ninth son of a ninth son could cure the same disease by a touch. In the time of Cromwell, an Irish gentleman thought that God had conferred on him this power, and many came to him for healing. Soon his powers were enlarged, and he cured many of the ague, by simply laying his hands on them. Then, of epilepsy, and paralytic disorders, and finally he tells us that even the touch of his *glove* had driven many kinds of pain away, and removed strange fits in women."

A similar instance is mentioned in America. A man gave out that he could cure all diseases that were curable, without seeing the patient at all, but only having the disease described by letter. The author says: "We were soon referred to cases wherein the most inveterate deafness was removed; the blind saw; dropsies and consumptions in the last stages, were cured; and in some cases the patients would tell the day and the hour when their letters arrived, because in such an hour they began to amend."

A case is related of a Catholic priest in Italy, "who was famous for the same gift of healing, by the touch of his hands only; and multitudes of sick people attended him, wherever he went, to obtain healing mercy." And here we find the true principle on which the pretended miracles of that communion have maintained their credit to such a degree. The people *believe* that certain persons can perform these cures, and it is done. If men in an enlightened country, "can be made to believe that they are delivered from disease by magnetism, or a single touch from a fellow-creature, it is not strange that ignorant and uneducated people should believe they are healed by visiting the tombs of saints, by standing before their statues, being touched by a nail from their coffins, or a ring from their fingers, or by the bones of the fingers themselves. And we are by no means authorized to say, that none of these persons are relieved of pains and diseases, by seeking relief in this way. So great is the influence of the imagination upon the nervous, vascular, and muscular systems, that it would be no more than probable that obstructions causing pain and sickness should in some instances be removed."

A case is related of a number of children in a poor-house, being both affected by disease and cured of the same, through the influence of the imagination. A single case first occurred of a child through terror falling into a convulsive disease, which returned at intervals. Soon after, another, looking on, was affected in the same way, and soon after others, until nearly all were affected. When Dr. Boerhaave was applied to, he thought it was the influence of the imagination, and that a rem-

edy must be sought accordingly. He therefore had furnaces placed in their sight, and irons heated, and gave orders that the first who should be so affected, should be burnt in the arm, to the very bone. The fear of this produced an effectual cure.

A clergyman in the north of Scotland speaks of a bodily affection which prevailed among his people on public occasions. "The patient is first seized with something like fainting; and immediately after, utters wild cries and shrieks, the sound of which, at whatever distance, immediately puts all who are subject to the disorder in the same situation. On a sacramental occasion fifty or sixty are sometimes carried out of the church, and laid in the church-yard, where they struggle and roar with all their strength for five or ten minutes, and then rise up without recollecting a single circumstance." In one parish, a church officer cured the prevalence of the disease, by throwing a woman with whom he had been often troubled in this way, into a ditch of water. She was never known to have the disease afterwards.

Another case is related by Mr. Charles Wesley. He had been exceedingly interrupted in his preaching, at one place, by outcries; and he gave notice, that when any began to cry out in meeting again, he would have them removed; which produced an effectual cure.

The bodily affections which prevailed in the Kentucky revivals have been mentioned. One who approved of the work, describes it in this manner: "At first appearance those meetings exhibited nothing to the spectator but a scene of confusion, that could scarce be put into human language. They were generally opened with a sermon; near the close of which, there would be an unusual outcry; some bursting forth into loud ejaculations of prayer or thanksgiving for the truth; others breaking out in emphatical sentences of exhortation; others flying to their careless friends, with tears of compassion, beseeching them to turn to the Lord. Some struck with terror, and hastening through the crowd to make their escape, or pulling away their relations; others trembling, weeping, and crying out for the Lord Jesus to have mercy upon them, fainting and swooning away, till every appearance of life was gone, and the extremities of the body assumed the coldness of a corpse. Others surrounding them with melodious songs, or fervent prayers for their happy resurrection in the love of Christ." Of a particular meeting, he says: "Falling, crying out, praying, exhorting, singing, and shouting, characterized this meeting. No circumstance at this meeting appeared more striking, than the great numbers that fell on the third night; and, to prevent their being trodden under foot by the multi-

tude, they were collected together and laid out in order, upon two squares of the meeting-house; who, like so many corpses, covered a considerable part of the floor." At another place, "A young woman rose transfigured, after lying nine days and nights in a trance without eating or drinking, or having any connection with this world all this time."

"These Kentucky affections were strongly marked; they were more general and extensive, than those previously mentioned; but they appear to be of the same species. They were alike spasmodic; they were ordinarily experienced on seeing or hearing these things in others; and they were common to the serious and irreligious. They were the most prevalent after the system, in a natural course of things, must have been nearly exhausted, through whole days and nights of intense thought, and vigorous action in worship. And if the mere imagination could produce fits, swooning, and every muscular gesticulation in one part of the world, why not in another? And if witnessing spasmodic affections in one place could propagate them, why not in another?"

The French prophets made a great noise, about a century and a half ago. They were subject to strange bodily affections, after which they thought themselves gifted with the spirit of prophecy. They foretold the coming of Christ, the new heavens and new earth, and the New Jerusalem descending from above, and all within the term of three years. I conceive we are under no necessity of attributing these effects to the special agency of the Holy Spirit, nor of Satan. The imagination has the power to produce them. "Nor would I disguise my full conviction that the strong delusion which took possession of the minds of the people in Pilgrim street, soon after its first settlement, had its origin from the same cause. I allude to the subject of witchcraft. Spasmodic affections, astonishing feats of activity, and fits produced by seeing the supposed witch, or by a strong apprehension of witches being present, were the strongest proofs required." And since these effects were wholly inexplicable by the people of that time, but upon the ground of a supernatural influence, they were judged sufficient for the execution of the accused, according to the laws under which they lived. That these things were the consequence of a disordered imagination, is now very evident. As soon as a deception began to be suspected in the case, and the accused were no longer liable to suffer, the afflicted were no longer tormented.

Several cases are related by Mr. John Wesley, where the subjects were violently agitated, and thought themselves possessed with devils; who were, however, relieved by the

prayers of the ministers for them. He thought favorably of such things at first, but altered his opinion afterward, as appears from his tract on perfection, in which he warns his people to "Beware of that daughter of pride, enthusiasm," and "give no place to a heated imagination."

F. W. But why do you think these things are to be disproved of and discouraged? If people hear powerful preaching, and are brought to feel the power of truth, why should they not manifest it externally?

Th. They should manifest it in an appropriate manner; and that is, a silent, solemn seriousness, which leads those who feel it to be quiet themselves, and not to disturb the quiet of others. I insist, that true and deep religious feeling is not friendly to noise; and that noise is an evidence that such feeling is wanting.

F. W. Do you mean that the bodily affections you have mentioned in Scotland, and in Kentucky, under the preaching of Wesley, and among the French prophets, proved that there was no true religion among them?

Th. No; but only that these things were no part of it, no proof of it, not the proper means to promote it; but likely to be a great hindrance to it, and a means of deceiving and ruining many souls; and ought, therefore, to be discountenanced and avoided.

Ard. What do you think of the pretensions of some of these people to inspiration? or, rather, I would ask, Do you think any are now to be guided by impressions which are made upon their minds, they know not how? Does being *led by the Spirit* convey the idea that he now guides any by inspiration or revelations made to them?

Th. I think not. For, although there have been pretenders to inspiration and the gift of prophecy, in all ages, there are sufficient reasons to reject all such pretensions, since the days of the apostles. One reason is, that those who pretend to be led by the special guidance of the Spirit, disagree with each other. This proves that one or the other is wrong, if not both. The French prophets predicted the millennium more than a century ago, but it has not come yet. So did the fanatics in the days of Luther. So have many, from that day to this. But the failure of their predictions proves that they are not from God. And if they show great signs and wonders, so as to deceive, if it were possible, even the elect; we are not to go after them. But a greater reason for rejecting all such pretensions, is, that their reception is adapted to bring into contempt the Bible, which God has given for a light to our feet, and a lamp to our paths; and to which we are commanded to take heed. The belief that we are guided now by special com-

munications from the Spirit, would give Satan a good opportunity to set himself up as the guide and leader of those who believe so, by the impressions he should make upon their minds. They would be expecting some extraordinary impression, and would be ready to follow the first that should be presented. And who so likely as he, to make such an impression for the purpose of leading them astray?

Ard. Are there not some who pretend to be guided by the Spirit in these days?

Th. We have seen already that such a guidance of the Holy Spirit was ascribed to Mr. Bold, if not claimed by him. It has been openly claimed by Mr. Strangeways. At a protracted meeting in H., when some made objections to certain measures, they "were told, if they did not approve, to hold their peace, lest they be found fighting against God." "My measures," said Mr. Strangeways, "come from the Spirit." When some complained that his preaching often excited a laugh, he said, "I have my own way in preaching: I cannot act like another man. I know what I am about. I am not a fool. *I have the Holy Ghost in me. The Holy Ghost speaks through these lips of clay.* If men will laugh at holy things, it is their own fault. I tell you it is not those who have the longest faces, that have the most religion. Some people make a god of solemnity."

At a protracted meeting in another place, "one of the preachers prayed that the preaching might be *dictated* by the Holy Ghost, and that saints might come up to the high point of praying in faith."

Davenport made this a part of his confession: "I confess I have been much led astray by following impulses or impressions, as a rule of conduct, whether they came with or without a text of Scripture. I am persuaded this was a great means of corrupting my experiences, and carrying me off from the word of God, and a great handle which the false spirit has made use of, with respect to a number, and me especially."

CHAPTER XLIII.

Ardent. The new notions of the prayer of faith seem to be connected with the subject of inspiration.

Love-self. I think that is one of the greatest means of success in the new-measure revivals.

Th. No doubt of it. And nothing, in my judgment, is more adapted to corrupt revivals, and produce spurious conversions and unfounded hopes.

L. S. Would you have a man pray without faith?

Th. No; but I would have him pray with faith in God, not faith in himself, nor faith in his prayers. Faith in God is confidence in his superior wisdom and goodness. It implies a belief that he will do what is best, and a willingness that he should.

L. S. But if he has promised a particular thing, faith in him implies that his promise will be fulfilled.

Th. Certainly. He promised Abraham that he would give him the land in which he was a stranger. Faith implied a confidence that he would give him that land.

L. S. He has promised to bestow all spiritual blessings upon those who ask in faith; and faith is believing that he will give the identical thing asked.

Th. You need to be more exact in your statements. What reason have you for this restriction? Why do you not say he has promised to bestow every blessing, temporal as well as spiritual, upon those who ask in faith? I think the passage commonly quoted includes temporal blessings as well as spiritual. It is, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." If this promise is made to me, and I ask for the restoration of a man to health, and exercise the right kind of faith, what hinders me from obtaining what I ask? Why may I not pray in faith for the recovery of the sick, as well as for his conversion?

L. S. His recovery is not promised, and we do not know that it is best he should recover. And so of all temporal blessings. We do not know the will of God respecting them. But when we come to spiritual blessings, we may ask without hesitation, and believe without doubting, for we know the will of God on that subject.

F. W. We may ask for all blessings, in faith, as well as for spiritual blessings. Our Lord says, "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And James says, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Th. You are doubtless right, in regarding temporal blessings as matters of promise as much as spiritual blessings. But the question is, to whom were those promises made?

L. S. To all Christians without doubt. It is every Christian's duty "to believe that he is a Christian, and that God in his promises speaks to him."

F. W. Yes ; so I say. Every Christian is bound to make the prayer of faith. God cannot be pleased with an unbelieving prayer. James says, again, "Let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

Th. But faith must have something to rest upon. What is this faith to rest upon ?

F. W. Upon the promise of God. He has promised to give whatever we ask in faith.

Th. But I must exercise faith in order to ask, so as to receive. I wish to pray for a sinner so as to prevail, and secure his conversion. Has God promised to convert that sinner ?

F. W. Yes ; if you make the prayer of faith for him.

Th. If—but I must have some ground to believe that he will be converted, before I am warranted to believe he will be converted, so as to make that prayer. Is there any promise that this particular sinner shall be converted ; on the ground of which I am warranted to believe he will be converted, and so ask for it, believing it will be done ?

L. S. You are too metaphysical. I have an unconquerable aversion to have this plain and important subject mixed up with metaphysics.

F. W. I say, Yes. The Holy Spirit dictates the prayer of faith. The apostle says, "The Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." When the Spirit moves me to pray for a particular sinner, I know by my peculiar feelings that he is about to convert that sinner, and so I can believe it, and ask for it in faith, and have it done.

Th. That is an intelligible statement. And if all who advocate the prayer of faith would agree to it, and stand to it, we should have less trouble in opposing the error. But there are few who are honest enough to take this ground, and maintain it.

L. S. What do you think, then, is the ground of faith, in the texts which have been brought into view ?

Th. In the days of the apostles, miracles were wrought for the purpose of giving the divine testimony to their authority. And they were inspired to teach in the name of the Lord, and write the books of the New Testament. When they were to work a miracle, the Holy Spirit told them what to do, what words to speak, and what actions to perform, and what effect should follow. They believed the promise thus made to them, and performed the actions required ; and asked to have the

thing done according to the revelations made to them ; and it was done accordingly. But the age of miracles is past ; the age of revelations and inspiration is past ; and it is nothing but delusion for men now to apply to themselves promises which were made only to the apostles ; and to believe they receive revelations from the Holy Ghost, which warrant them to believe what they desire. The faith exercised was the faith of miracles, and not the faith which saves the soul.

L. S. Why do you think they were different ?

Th. All who are truly converted exercise saving faith ; but all Christians do not work miracles. All Christians, in the days of the apostles, did not. Nor did the apostles themselves work miracles at their pleasure, nor at all times. For then, Paul would not have suffered Epaphroditus to be sick nigh unto death, nor been obliged to leave Trophimus sick at Mile-tum, when he so much needed his help. It is very evident that they knew nothing of this modern doctrine of the prayer of faith ; for then they would have obtained many things by their prayers, which they did not.

L. S. What is the faith which you suppose to be necessary to acceptable prayer ?

Th. A child-like confidence in the superior wisdom and goodness of God ; which leads us, while we ask for those things which seems to us desirable, being proper subjects of prayer, to plead for them with all scriptural arguments, yet to leave it to God to decide whether to grant them or withhold them, saying : "Not my will, but thine be done."

F. W. That is no faith for me. I call that unbelief.

L. S. Does not God say : "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone ? or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him ?" Is there not great encouragement in this ?

Th. Yes : the greatest that can be desired. God is represented as a kind and tender father ; infinitely wise and good. And as children go to a wise and good earthly parent to present their petitions, with greater confidence in his wisdom than in their own, so it is their desire, if they feel right, that he should exercise his wisdom in giving or withholding what they ask for. If, in their ignorance, they ask for a stone, supposing it to be bread ; or if they ask for a serpent, supposing it a fish,

his goodness would lead him not to bestow the very thing asked for, but something else which he knows to be better. So I think the true child of God would wish. Sensible of his own ignorance, he would choose to have the divine wisdom exerted, and he would have confidence that his Heavenly Father would do what is best. He would feel sure that if he asked for a serpent, to his destruction, the kindness of his Heavenly Father would not prompt him to grant, but to withhold it; and he would choose to have him do so. And he would think it his greatest privilege to leave all his petitions in his hands. Indeed, if God had bound himself to grant every thing that his ignorant and erring children should ask, it seems to me that the true child of God would be afraid to ask any thing in particular. He might, indeed, say: "Father, glorify thy name," and be sure that no harm would follow. But he would not dare to go into particulars respecting himself or others, lest he should derange the infinitely wise plan of the supreme Ruler, and introduce confusion and disorder into the universe.

F. W. There is no danger of any of these evils, upon my scheme. The Spirit would never dictate to us to ask any thing but what was best. So that, whatever we feel impressed upon our minds to ask, we may ask fearlessly and undoubtedly.

Th. Your scheme is more consistent with itself, than that of those who plead the general promises of the Bible as their warrant for believing what these promises do not say. If the Holy Spirit suggests to you what to ask for, and promises that you shall have it, you may ask it believing you shall receive. But it is essential that you know it is the Holy Spirit which makes these suggestions to you, and not your own spirit; or your own imagination; or some other spirit; to believe which, without evidence, would be a fatal mistake.

F. W. I believe it; and my evidence is my own feelings. I want no better.

Th. So I fear. But that is presumption, and not faith.

L. S. I am disposed to go back a little. I admit that we do not know what is best, as to the things of this life; and, therefore, when we pray for them, we should do it with an ultimate reference to the will of God not yet made known. But, in relation to spiritual blessings, I have said we do not need to ask with any hesitation or doubt, "for we know the will of God on that subject."

Th. How do we know it?

L. S. It is written: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked

turn from his way and live : Turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ?”

Th. How does this prove that it is his will to bestow all spiritual blessings upon me, and upon all others for whom I may pray ?

L. S. It declares it, with all the solemnity of an oath. And if we are not warranted to believe this, what can we be warranted to believe ?

Th. If this declaration warrants me in believing that it will be done, so that it is a sufficient ground for me to ask it, believing that it will be done, then, doubtless, it will be done, whether I ask it or not. And so this text, with your construction of it, would prove universalism.

L. S. I do not mean that ; but it expresses the feelings of the divine mind. The benevolent Deity takes pleasure in the life and happiness of his creatures ; but takes no pleasure in their sin and suffering. He invites sinners to repent and believe ; and would make them all happy if they would comply. But as all will not comply, all will not be saved.

Th. Then it only expresses the feelings of the divine mind, but is not intended to express any determination or promise. And so it is no reason for believing that they will be saved ; and consequently, no promise to be the object of the faith you require in praying for them.

Arđ. Do not those who urge upon Christians the duty of praying in faith for the conversion of sinners, teach that it is the duty of every Christian to make such a prayer for the conversion of every sinner ?

L. S. Yes ; that is our opinion.

Th. That opinion is commonly implied in the addresses made on that subject. Almost every protracted meeting attended by the new-measure men, begins with some strenuous attempt to inculcate this doctrine, and urge its immediate practice upon those present, with strong assurances that according to their faith it shall be done unto them. A preacher, who was considered by the friends of Mr. Bold as a man of wonderful power in prayer, said to Christians, “ Each of you select an impenitent sinner, and get him on your heart, and pray that he may be converted, believing that he will be converted, and he will be converted ; and if you don’t do it, you are answerable for that soul.” Another said, “ The true prayer of faith and the faith of miracles are one and the same.” Also, “ all men can pray in faith, and ought to pray in faith for all men ; and if one or two should do it all would be converted.”

A minister in Westerly street, in giving an account of a protracted meeting in his own congregation, with the results of

which he seems highly gratified, says: "Its attendants have been, much prayer in secret, and frequent meetings for social prayer—a disposition on the part of a few Christians *to take God at his word*, and expect an immediate answer to their petitions. The results of the awakening have been, that Christians have given up many venerable traditions, such as the necessity of a *long continued conviction* before conversion, a long continued praying before it was possible to get an answer. Now many of them ask for an immediate blessing, and are not much astonished if God grants an immediate answer. Christians are beginning to plead for great blessings, believing that God is able to convert whole villages, states, or even nations, in a day."

Another says: "Are Christians free from guilt in this respect? Do they not treat Jesus and the Father much as sinners do? Jesus says, 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.' Only believe me; simply believe that I speak the truth; just take me at my word; then ask what you will, and ye shall have it: my word for it, that it shall be done."

Ard. There is abundant evidence that the new-measure men generally urge it on all Christians, as their indispensable duty to make this prayer of faith. And though it is commonly urged upon them with reference to a revival in their own place, and the conversion of sinners in their own neighborhood, I do not find any warrant to restrict it to such narrow limits; but rather, as some of them say, it is the duty of Christians to make this prayer for the whole world.

L. S. Certainly; that is our view of it.

Ard. Then, according to your own statement, you are bound to make this prayer for every sinner in the world, and have them all converted without delay.

L. S. Yes; so I think.

Ard. Why do you not do it then? How dare you urge such a duty upon others, and confess that you have never performed it yourself? Who will believe you sincere?

L. S. I do not pretend to be perfect, nor to have done all my duty.

Ard. But others do, who advocate this same prayer of faith. There is probably no perfectionist in the land, who acknowledges the duty of prayer at all, who does not adopt the same theory of the prayer of faith that you do. If he is doing all his duty, and he must be, if he lives without sin, then he is making all the prayer he ought, and just such prayer as he ought; and the actual state of the world is every day proving his theory false.

F. W. I suppose you think this bears hard upon me ; but I do not. I believe in praying by the Spirit. If the Spirit moves me to pray for a particular thing, I can then pray for it believing it will be granted ; but if the Spirit does not move me, I cannot do it.

Th. Do you mean then, that when the Spirit does not give you this desire, and this faith, you are not to blame for being without them ?

F. W. Perhaps not exactly ; for I may have an ability to get an ability. That is, there may be something that I can do, which if I were faithful to do, might procure for me the necessary aids of the Spirit, so that I could pray in faith. In that case I am not entirely excusable for the want of faith.

Th. But I think it is plain, that if I must have the immediate suggestions of the Holy Spirit, directing me what to pray for, and promising success, just as the apostles had, when they were called to work a miracle, then I am not to blame for not believing, while I have no such suggestions. But will you tell me what I shall do to get this faith which is required in order to prevailing prayer ?

L. S. "The question, how shall I get this faith, in a Christian, seems to me of the same nature as the following in a sinner, how shall I repent ? As I would say to the latter, believe that you are a sinner, and that the Bible speaks to you ; so I would say to the former, believe that you are a Christian, and that God in the promises speaks to you."

F. W. I like the answer of Mr. Strangeways better. He says, "You can get faith only by working—faith does not come by closet meditation, but by working—faith and works—works and faith—faith and works—one hand washes the other, that's the way."

Ard. I thought the apostle had said, "Faith cometh by hearing, and hearing by the word of God." Now the question is, how shall I get those influences of the Holy Spirit which are necessary to right prayer ?

L. S. Every Christian has the gift of the Spirit. I adopt the words of the oldest advocate of the prayer of faith that I have known in these parts : "I do believe in the teaching of the Holy Ghost, both in regard to prayer, the understanding of the Scriptures, and as to the path of duty in many instances. I believe that Christ speaks to you and to me if we are his true disciples, as much as he did to any one else, and that he speaks truth when he says, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.' Again, he says : 'Howbeit

when he, the Spirit of truth is come, he will *guide* you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you.”

Th. I suppose this was the promise of the miraculous gifts of the Spirit made to the apostles; and that those sanctifying influences of the Spirit, which every Christian has, are far superior. These the apostles had before. But his miraculous gifts they needed to qualify them for their work; and for these they were to wait at Jerusalem till they were endued with power from on high. I do not think any one now has the miraculous gifts of the Spirit.

CHAPTER XLIV.

Love-self. Perhaps the reason why no miracles are performed now is suggested by the same writer. He observes: “Jesus said to his apostles just as he ascended to heaven, ‘Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.’ Where is the evidence that God has taken away these gifts, which he once set in the Church? Is it in the fact that we do not see them exercised by saints at this day? They were not always exercised by the apostles and primitive disciples of Jesus; nor were they all often exercised by the same persons; but this did not prove that God had taken them away. That we see them not, may prove unbelief and unfaithfulness, in the professed disciples of Jesus; but it can never prove that they are not wanted for a sign to them that believe not, nor can it prove that God has not been true to his promise. That which Jesus promised at his ascension, he promised to the end of the world.”

Thoughtful. When you say that the miraculous gifts so often conferred in the apostles’ days were not always exercised by the apostles, nor all of them often by the same persons, do you

mean that they were bound to exercise them more frequently than they did; or that they did right to wait for a suggestion from the Spirit, and only to attempt the performance of a miracle, when they had his special promise of success in the case before them to be the ground of their faith?

L. S. I do not think it necessary for me to answer that question. If they resisted the motions of the Spirit, and did not do as he suggested, they would undoubtedly be chargeable with wrong, as men are now when they resist his influence.

Th. The object of my inquiry was to know whether they were to pray in faith for the recovery of every sick man, and command him to rise up and walk; or whether they were only authorized to do this by certain suggestions of the Spirit, not given in the case of every sick man, but only in occasional instances. For, if they were to wait for a direct revelation, as the ground of their belief that the sick man should be restored, then they were not to blame for not believing and declaring this when no such revelation was given them.

F. W. "I have often had such impressions made upon my mind, and had such feelings when I prayed for the conversion of sinners, that I could no more doubt they would be converted than I could doubt the being of a God."

Th. The question is, what spirit made these impressions upon your mind, the Holy Spirit, or some other spirit;—how can you know, when you have such impressions, from what spirit they come?

F. W. Easily enough. "Ye shall know them by their fruits." If the impression leads me to pray for the conversion of a sinner, and he is converted in answer to my prayer, does not that prove from what spirit the impression comes? I have heard Mr. Bold say, and I thought the remark a very sensible one, that we need not fear that an evil spirit would move us to pray for the conversion of our friends.

Th. You take it for granted, that their conversion is genuine, as matter of course; if you have only prayed for it with your prayer of faith. But if you made such a prayer for them, with their knowledge, I should think it a strong ground of doubt, as to the genuineness of their conversion. And if they could be made to trust in a false conversion, by your groundless confidence, I should suppose Satan would think it a great achievement if he could induce any one to lend his aid in accomplishing such a work.

F. W. You say if I made such a prayer *with their knowledge*. Is it not well to have sinners know that Christians are praying for them? Is it not often stated that this greatly contributes to the success of protracted meetings? Is it not the uniform

practice to bring Christians and sinners into the same vicinity, that sinners may witness the deep anxiety that is felt for them, and know that their Christian friends are praying for them? And if Christians are thought to be praying in faith, does not this greatly contribute to the success of the efforts made to induce sinners to submit? Are not the converts much more numerous under such circumstances, than they would be if a different arrangement were made?

T%. No doubt the converts, such as they are, will be multiplied by this means. But what sort of converts are they? That is the important question. These arrangements, and this notion of the prayer of faith, seem to me to be exceedingly well adapted to multiply spurious conversions, and not to make true ones. Suppose a sinner is somewhat awakened, and feels distressed in view of his past life, with the apprehension that a righteous God will punish him. He asks Christians to pray for him. Suppose they do it in his presence, and express great earnestness, and strong faith, and make just such a prayer as he has heard has proved effectual in other cases. What will be the natural effect upon his mind? Will it not be his expectation that these prayers will prevail in his case? Will not the very thought of this afford him some hope that he shall be converted? Will not this hope be some relief to his distress? And if they ask him whether he does not feel better, as I understand is sometimes the practice, will he not answer that he does? And when he feels better, is it not commonly taken as an indication that he is converted? And if he is told also to speak out and say he feels better; and then, if this is hailed as a case of conversion, and thanks are given for it as such, will he not think it is so, and settle down on this hope? And is not all this likely to happen, in the case of those who are but slightly awakened, and have no deep conviction of sin, no sense of the enmity of their heart against God, no thorough acquaintance with the doctrines of the Gospel? This I fear is the manner, and this the kind of conversion, which protracted meetings, as they are usually conducted, are adapted to make.

Ard. I have another thought to suggest. If it is the duty of every Christian to pray in faith for the conversion of the whole world; and if but one person should perform this duty, the whole world would certainly be converted, as is strenuously urged; then it was the duty of the Lord Jesus Christ thus to pray; for in his human nature he was a perfect pattern for us. But he did all his duty. Consequently, he prayed aright for the conversion of the whole world. But, according to this theory, the very thing prayed for with the right kind of faith, is always granted. Therefore, all the world, since Christ came

in the flesh, have been converted. But this is contrary to the fact as we all see and know. How do you get over this difficulty?

L. S. I have no disposition to attempt the removal of your difficulties. If you are disposed to cavil, and quarrel, and cavil, till you bewilder yourself, it is at your own risk you do it. "The better way, and the only one, in which I think your difficulties can be removed, is, for you to believe, without difficulties, what God has declared and promised. If you ask, on what evidence you are to rest this belief, I answer, on the divine veracity. If you cannot rest satisfied with this evidence, there is none which can be given you that will remove your difficulties." So said my old teacher on this subject, to one who attempted to press him with difficulties; and so say I.

Th. This seems to me to be the language of one who feels pressed with arguments which he knows not how to answer. I have endeavored to make my inquiries with a teachable spirit, and to look at arguments candidly. But if I had been perverse, and such an opposer of the truth as you sometimes seem inclined to call me, it yet belongs to those who know the truth, "in meekness to instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." I think you in an error on this subject, of the most dangerous kind, and I wish to convince you of it.

L. S. I wish to know the truth, that I may secure the benefits of that knowledge. Proceed.

Th. I think it is a consequence of your theory, that all the prayer which has not attained the very thing asked for, and at the very time specified, must have been deficient in faith, and unacceptable. Do you admit that?

L. S. Yes; that is a necessary consequence of the principles we admit. We consider all prayer which does not obtain the very thing asked for, not only as vain, but a mockery of the Most High God.

Th. So some of the chief advocates of the theory have avowed. One says: "All the prayers that were ever made without being answered, were without true faith." Paul prayed that the thorn in his flesh might be removed; but it was not removed; and David prayed for the life of his child, but it died; and so he concluded these prayers were wrong.

L. S. And so should I. Can there be any doubt of it?

Th. With respect to the prayer of Paul, I think there are indications of its being an acceptable prayer, and one that was heard and answered; not indeed by bestowing the very thing asked for, but something better in its stead. I know such an idea has been ridiculed by new-measure men, who ought to

have known that ridicule is not argument. Look at the connection, and see what Paul says about it, and see if there is not evidence that the prayer was acceptable. "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." The thorn in the flesh was not removed; but he had grace given to support him under it, so that he bore it most gladly. This is one instance. Another is his prayer for the conversion of his brethren after the flesh: "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." There is no evidence of this being a wicked prayer, but much evidence of its being remarkably disinterested. Yet the whole chapter shows that they were not generally saved. Moses prayed to be allowed to enter the promised land; but he was not permitted. The refusal, however, is not put upon the ground that his prayer was wrong, but his previous conduct in relation to the waters of Meribah. Moses said: "I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, let it suffice thee, speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan." Something else was given him, different from what he asked. It was to see the land which he asked to enter. The Lord Jesus prayed that the cup might pass from him, which I think was not granted. "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." This language does not accord with your theory of the prayer of faith. And when any of us imitate it in our prayers, you condemn us for praying wrong, and say it proves us destitute of faith. I know that some of your friends have contended that the request of Christ was granted. But why then does its language seem to look towards a denial? "He went away again the second time, and prayed, saying: O my Father, if this cup may not pass away from me, except I drink it, thy will be done." That language accords with my views of the manner in which prayer should be made, but not with yours. There is a strong implication that he expected his request could not be granted, and the expression of an acquiescence in the denial. And that I think is right, and the language of true faith in God's superior wisdom and goodness. But your system requires you to condemn it, and say it was the want of faith.

We have another example of his mode of praying which is safe to follow: "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." His own deliverance from suffering seems to be the primary object of his prayer; but he does not stop there; he looks forward to an object of more importance, the glory of God, and there lets his desires terminate, and for that cheerfully gives up the less good.

L. S. But does not the apostle convey the idea that he received the very thing he asked for? He says: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."

Th. The marginal reading is, "and was heard for his piety." The word rendered *feared*, does not appear to be the word commonly used to signify *dread* or *terror*, but *godly fear*. I think he was heard, and answered, not in obtaining the thing asked for, which, from the language of the apostle, I should think was, deliverance from death; but he obtained that which was more in accordance with the design of his coming into the world. Luke says, he prayed, saying, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him." The prayer seems to imply that he did not expect the cup to pass from him; and that his prayer was answered in giving him divine support under it. You cannot maintain the position, then, that all prayer which does not obtain the very thing asked for, is unbelieving prayer, and a mockery of the Most High God.

And. One thought more. You want to have others think as you do on this subject; and you have no great confidence in reasoning and argument, as the means to accomplish it. Suppose you just try the influence of your prayer of faith upon them. This will be easy for you to do; and if your theory is right, it must be effectual. They will be brought over to your views. Let you three, who believe it, try it upon us two, who do not believe it. Pray us into the belief of it, and then we can join you in praying others into it; and so on. This will be a short and easy method of testing your theory, and of conducting revivals, and missionary operations. So great an expense of treasure and of human life need not be employed upon the heathen world, if this theory is true. For you apply to yourselves the promise, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Just do it, and the work will be accomplished.

L. S. I see that you are determined to persevere in your unbelief.

Th. Unbelief, indeed! You ask us to believe things to be true, for which you give us no evidence whatever. What you call the prayer of faith, is, in truth, the prayer of presumption. You require me to pray for the conversion of a particular sinner, *believing* that he will be converted; and you tell me that such a belief is essential to an acceptable prayer. But when I ask for evidence that the thing you require me to believe is true, I cannot obtain any. At one time you seem to rely upon immediate suggestions from the Holy Spirit. But you appear not quite willing to claim the inspiration of the apostles. And then, you feel that if this is the ground of faith, those cannot be required to believe who have no such revelations. At another time you seem to rely upon the general promises to hear and answer prayer. But these do not meet the case. For they are promises to hear and answer *right prayer*. They warrant me to believe, that if I pray right, I shall be heard and answered, in the thing I ask, or in something better. But I must pray right, and know that I pray right, before I can have any ground to expect an answer. Consequently, if I must begin with believing that the thing I ask will be granted, that belief is without any ground, and is nothing but presumption. This is your error. You require us to begin with believing without evidence. And all true confidence in God, and every indication of a true child-like temper, you condemn as an indication of unbelief.

CHAPTER XLV.

Ardent. The hasty acknowledgment of converts has been brought into view in our discussion of the prayer of faith. And it may be that the practice is even more prevalent than that doctrine. If any one can be persuaded to acknowledge the slightest degree of hope, I believe the new-measure men uniformly think that hope ought to be encouraged, and the subject of it counted as a convert. And if the prayer of faith which they teach is true, I suppose there is no need of scrutiny in the case. For if any one has been prayed for, with such prayer as insures his conversion, and he indulges a hope that he is converted, there can be no need of examination. It must

be a good hope, and he must be a true convert ; for the faith dictated by the Holy Ghost cannot be disappointed.

Love-self. You are right. The idea of treating a case of hopeful conversion with great caution, and teaching the subject of it to be doubtful about its genuineness, and treating him as if it was quite as likely he is deceived as not, I conclude is becoming obsolete. In this new era of revivals, there is no occasion for so much doubt and unbelief.

F. W. And if they have been prayed for in faith, we may be sure they are true converts. For such faith as ours cannot fail.

Th. There are some things in the Bible, however, which imply the danger of deception ; and many cautions against being deceived. And as to the new theory of the prayer of faith being any guard against false conversions, I cannot easily think of any one thing besides which is so well adapted to multiply them ; as I have told you before.

And. Will you state some of the sources of danger ?

Th. The fact that we need a change of heart at all, shows that we are in danger. When we are converted, we are brought to experience something new. Its being something new implies that we cannot know it is genuine by comparing it with any thing we have already experienced, and finding it of the same nature. We must find it to be different from any thing we have experienced before. And here is room for deception, because many changes take place in us, which are occasioned by a change of circumstances. A circumstantial change may be mistaken for a radical change. The Israelites on the banks of the Red Sea, just delivered from Egyptian bondage, by the mighty power of God, were deeply affected, and sung his praise. But a journey of three days into the wilderness, and a scarcity of water, made them appear very different. They soon forgot his works, and murmured against him. When he fed them with manna from heaven, and brought water from the rock to supply their thirst, they were very ready to profess their love to him, and to say, "All that the Lord hath spoken we will do." But Moses had not been absent forty days before they made a calf and worshipped it. Their sons were very changeable too. When they passed the Jordan on dry ground, when the walls of Jericho fell down, when the sun stood still, and their enemies were destroyed by hail from heaven, these things made a great impression upon them, and they said to Joshua that they would serve the Lord. But Joshua had not been long dead before they fell away into idolatry. In the days of our Lord, when he fed the multitude in the wilderness, they were ready to take him by force, and make him a king ; and

then, when he exposed their hypocrisy and selfishness, they "went back, and walked no more with him." At Nazareth, in the first part of his discourse, they "wondered at the gracious words which proceeded out of his mouth;" and at the close of the same they "were filled with wrath," and attempted to destroy his life. Paul was so beloved by the Galatians, that they were ready to pluck out their eyes and give them to him, and then regarded as an enemy because he told them the truth.

By a change of circumstances great changes are often made in the character of men. Traits of character are developed which were not known to exist either by themselves or others. When the prophet told Hazael what barbarities he would perpetrate, he said: "Is thy servant a dog, that he should do this thing?" He was, but he did not know it, till he had opportunity to act it out. How many men who are thought honest, are, by a change of circumstances, proved otherwise! Now, if a change of circumstance has so great an effect, it is quite possible that we may experience a change in our circumstances, or at least think we do, and have a corresponding change in our feelings, which may be mistaken by ourselves and others for a change of heart. If we can be made to believe that we are brought out of a state of danger into a state of safety, it will, of course, have a great effect upon us. If a man who thinks God is his enemy, and thinking so, feels his own heart full of enmity to God, should be brought, by any means, to think God has become his friend, and intends to save him, he will of course feel his love excited. And that may be, without any radical change; for our Lord says: "Sinners love those that love them." That there is great danger of self-deception appears from the directions: "Take heed that ye be not deceived—let no man deceive himself—little children, let no man deceive you—let no man deceive you with vain words—let no man deceive you by any means—let no man beguile you"—and many similar exhortations. That many will be deceived, and perish in their delusions, appears from other declarations. In the parable of the ten virgins, five of them were represented as deceived and finally excluded from the marriage feast. Our Lord says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." It is written: "Evil men and seducers shall wax worse and worse,

deceiving, and being deceived.—Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simple.—But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.—For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” Deception is represented as the great business of Satan; and by this, no doubt, in various ways, he accomplishes the ruin of the millions of unhappy souls who fall under his influence. He is called “the devil and Satan, who deceiveth the whole world.” When he is bound, at the millennium, it is “that he should deceive the nations no more, till the thousand years should be fulfilled.” “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth.” Such being the danger of our being deceived, by the wiles of the devil, by the arts of his agents, who lie in wait to deceive, and by our own deceitful hearts, it is a matter which calls for great attention, and frequent and solemn warning. No one should entertain a hope that he is converted till he has had time to examine himself carefully, and compare his feelings with the word of God.

And. And every one should be instructed, as far as possible, into the nature of Christian experience, and be taught how to distinguish between the true and the false in experimental religion. The great points which distinguish a true and false experience, were much dwelt upon by Edwards, and Brainerd, and Bellamy, and their associates; and also by Shepard and Flavel before them. But who ever heard Mr. Bold, or his friends, attempt to instruct people on such points? How generally is it thought, among them, that there is no use in attempting to instruct people in the *doctrines* of the Gospel. How often has *doctrinal* preaching being sneered at, and *orthodoxy* been

made a term of reproach? How often is it thought, among the friends of the new measures, that the preaching of the *doctrines* of the Bible is unfriendly to the progress of a revival, and adapted to hinder it.

L. S. I have no doubt of it. How many hopes, gained under the preaching of Mr. Bold, and other new-measure men, have been preached away by those ministers who are always dwelling on the doctrines, and warning people against spurious conversions.

Th. Probably they thought it their duty to do what they could to guard the people of their charge against being deceived with a false hope. When a sinner knows that he is in an unconverted state, he is more accessible to the means which may be used for his awakening and conversion, than if he thought he was already converted. In the latter case, he would of course appropriate to himself all that is said to Christians, as being one, in his own estimation; but when any thing was said to sinners, he would not apply that to himself, but give it all away to others. I should think that warning people against the wiles of the great deceiver, and guarding them against groundless hopes, were among the most important duties of the ministry. So they appear to have been regarded by the apostles, and by their Lord and Master; as appears from the cautions I have already quoted.

Ard. But when any have attempted to do the same to any of the supposed new converts, how unkindly it has been taken, and how much fear there seemed to be lest any one's hope should be shaken. It has almost seemed that they considered the taking away of the hope of a young convert to be the same as taking away his religion.

F. W. And why not? Must not I believe that Christ will save me, in order to be a Christian? And is it not unbelief to doubt it?

Th. Not at all. The faith which unites to Christ is a cordial approbation of his character and work. Its essence is, love to Christ, and approbation of the way of salvation through him; without any thought whether I am myself included in the number to be saved.

F. W. No, no! I love him because he is *my* Saviour; and for no other reason.

L. S. Right, good brother. If I did not think he would save me, I should feel justified in hating him with all my heart.

Th. Then, let me beg of you to give up your hope, and take the attitude of an impenitent sinner at once. For, if you feel as you say, you are certainly an unconverted man. You have

experienced no better religion than the generation of Israel did, who passed the Red Sea, and perished in their sin in the wilderness. They sung the praises of God, when they thought they were delivered; but when they thought otherwise, they acted out the native rebellion and stubbornness of their hearts.

Ard. I suppose these men would encourage any one and every one to indulge and profess a hope, as soon as they were sensible of the least change in their feelings; and would give thanks over them, as new-born souls, in the first moment of their relief.

F. W. Certainly. That is the way to multiply converts. But you keep them back, and put them off, and discourage them, and destroy a large part of the hopes that would prove very good, if they were only encouraged.

Ard. Do you mean to say, that the mode of treatment we adopt can destroy a good hope, or turn back a real convert into an impenitent sinner again; while the method of treatment you advocate would make real converts of those who, under the other treatment, would prove to have been only stony ground hearers?

F. W. I think a new convert is like a new-born infant. If you treat it properly, and give it proper nourishment, it will live and grow. But if you treat it with neglect, and refuse it proper nourishment, and expose it to the storm, it will probably die.

Th. I admit the analogy in some respects, and would follow it up. The Apostle Peter thought that "new-born babes" must be fed with "the sincere milk of the word," that they may "grow thereby." Paul said to the Corinthians: "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." Of course, he would not feed them with meat, in this epistle, when he thought them unable to bear it; but would give them nothing but milk, as he had done. But we find all the great doctrines of the Gospel in that epistle; the very doctrines which are so often complained of for hindering revivals, and destroying the hopes of young converts. The import of the apostle's words is, that new converts should be instructed in the fundamental doctrines of the Gospel; which would promote their growth and strength, as milk does that of a new-born babe. It should not indeed be neglected; it should be fed. And it should be fed with the food which their Heavenly Father, in his wisdom and goodness, has provided for them.

L. S. And as the ordinances are provided for the nourishment of Christ's members, they should be admitted into the

church without delay, and partake of the ordinances. Do you admit this?

Th. No. They should not be admitted to membership in the church, nor come to the Lord's table, till they are prepared for such a step. But to the ordinances of preaching and catechizing, and the like, they should undoubtedly be encouraged to come. And being thereby fed with the sincere milk of the word, if they are indeed new-born souls, they will grow and gain strength. To be admitted to these ordinances, it is not necessary for them to believe they are born again. And a careful attendance upon these, if rightly administered, will be likely to help them to settle that question, in due time, in a satisfactory manner, and prepare them to unite with the church, and come to the Lord's table.

L. S. I think you have no right to keep them away, if they wish to come, and afford evidence that they are born again. Christ said of the Communion, "This do in remembrance of me." If they ask for this privilege, who has any authority to refuse? "Neither the pastor nor the church has any authority to encourage, much less to compel them to live any longer in disobedience."

Th. This command is not addressed to all. It is only addressed to Christ's disciples. Those who are not his disciples, have no right to come to his table. They do not begin to live in disobedience to this command, till the command begins to be applicable to them. And it does not begin to be applicable to them, till they are born again, and have had time to try their hope by the proper tests. It is the duty of the convert to have evidence that he is a convert, before he offers himself; and it is the duty of the church to have evidence that he is a convert, before they receive him: and this evidence cannot be furnished in a moment. It is not the work of an hour nor a day. It takes some little time, and some variation of circumstances, for the Christian temper to develop itself. Those who appeared well, in some circumstances, have afterwards, when circumstances were changed, appeared quite otherwise. The new convert cannot be warranted to believe himself a Christian till he has had time to look into the Bible, and see what are evidences of Christian character, and carefully compare his own feelings, and motives, and conduct, with the Bible. The church cannot be warranted to believe him a Christian, till they have had time to see the evidences of Christian character in his life. Our Lord says, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." This is indeed spoken

originally of pretended teachers. But it is applicable in some degree to all. We do not know the heart; and therefore we may be deceived in our judgment of others; but after we have looked at them carefully, and given them a proper time to develop their character, and given them proper instruction, and they afford probable evidence of Christian character, I think we are authorized to receive them. But this is a work which requires some time, and it cannot be our duty to close our eyes, and rush blindly into so solemn and important a connection as that of a church relation. Neither is it the duty of the new convert to rush into this connection blindly. He is not commanded to do it, till he can do it properly. And to do it properly requires some preparation. He must seek instruction; he must obtain distinct views of Christian character; he must obtain a proper understanding of the ordinance. And this is plainly required. "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup.—Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" To partake worthily, he must sustain the proper character, and come with a suitable preparation. That preparation requires self-examination, solemn deliberation, and prayer. The fruits of the Spirit must be found in him, as they are described in the apostle's writings, and have been enumerated in a former conversation, as marks of a genuine revival. Now, such preparation for coming to the Lord's table, cannot be properly made by a young convert in a day. He needs as much time, probably, as the church does. He may, indeed, in the ardor of his feelings, and through wrong instruction, believe he ought to come forward at once. But experienced ministers and Christians ought to teach him the right ways of the Lord; and after sufficient instruction, and not before, encourage him to come.

Ans. I have often been struck with the direction of our Lord to Peter. After inquiring, "Simon, son of Jonas, lovest thou me?" and receiving for answer, "Yea, Lord, thou knowest that I love thee; he said unto him, Feed my lambs." And on repeating the question twice more, he said, "Feed my sheep." This is the way, then, for a minister to show his love to Christ: it is to feed his lambs and his sheep, and that is to instruct them, to afford them the means of growing in knowledge, that they may grow in grace.

Th. This hasty acknowledgment of converts seems rather to have increased, as protracted meetings have increased; and

the immediate reception of them into the church seems to have originated in such meetings. In an account of a protracted meeting, it is said, "After two or three prayers, the preacher requested all those who had given themselves up to Christ at this meeting to arise; all who entertained any hope, even a trembling one, will arise—sixteen have arisen." In an account of another meeting, probably written by the pastor, it is said: "On Tuesday morning, at the inquiry meeting, upwards of fifty professed a resolution to serve the Lord, and a hope of having submitted to him." In the meeting at R., to an account of which we have already attended, the new converts were immediately acknowledged, placed with the old professors in seats in front of the pulpit, and required to pray in public; Mr. Strangeways calling out to them, "Pray away, there! you young converts—I can't hear you—pray out—pray out." In an account of a protracted meeting in South street, probably by the pastor, is the following: "Sabbath evening, at the anxious meeting, was an hour of yielding hearts to the Saviour. When the proposition was made, that those who had obtained a hope of pardoned sin should remove to a different part of the house, about seventy rose and came to the Lord's side. At a similar meeting for colored persons, the same night, eighteen professed an interest in a Saviour's love." In an account of another meeting in South street, by the pastor, it is said, "On Tuesday afternoon the session room was full, four hundred or more present. On calling the converts to separate from the anxious, I should judge that about one third of those present declared themselves converts." At another place in South street, a participator in the meeting says, "On Thursday evening more than two hundred persons attended a meeting for inquiry. In the conclusion of this meeting about sixty persons professed faith in Christ, and hope in him for salvation." A minister says of the mode of conducting protracted meetings in Pilgrim street, by new-measure men, "As soon as they acknowledge a hope, it is almost taken for granted that they are converted. They are exhorted *not* to go searching their hearts, but to thank God, and go on as they have begun, and engage in the work of the Lord."

CHAPTER XLVI.

A MINISTER, in giving some obituary notice of Mr. Well-spoken, and of a revival under his ministry, in the early part of the present century, says: "Mr. Well-spoken was a powerful and pungent preacher. It was not his object, like some modern preachers, to exalt the sinner, and abase God; but to exalt God, and abase the sinner. He kept most distinctly and prominently in view the doctrine of divine sovereignty, the doctrine of election and reprobation, the doctrine of total depravity, the doctrine of regeneration, by the special, immediate, and omnipotent agency of the Holy Spirit, and the doctrine of unconditional submission to divine sovereignty. These doctrines did not *kill*, but were blessed to the promotion of that revival, the salutary fruits of which remain to the present time. These doctrines Mr. Well-spoken explained, and enforced with great clearness and pungency; and in this respect, as well as in many others, he was a contrast to many modern revival preachers." "To guard against *false hopes*, he continually watched and prayed; and he always aimed to sift the hopes of new converts to the bottom. He considered it more safe to destroy, for the time being, the hopes of fifty subjects of genuine conversion, than to build up an individual upon a sandy foundation.

In an account of a revival in Pilgrim street, by the pastor, he says: "The revival was in its commencement very silent and calm; and it was gradual in its progress. It was the aim of the preachers, during the revival, to hold up to view the holy character of God, the spirituality of his law, the evil nature of sin, the deep depravity of the heart, the just exposure of sinners to everlasting ruin, the way of reconciliation to God, through faith in the atoning sacrifice of Christ, the freeness of the Gospel offer, the inexcusableness of sinners in refusing to accept that offer, and the duty of immediate compliance with the terms of salvation. At a time when the work assumed a very interesting character, and when it was apprehended that its purity might be impaired by excessive natural excitement, brethren much experienced in revivals, came to his assistance, and their preaching was much blessed in promoting the purity, the depth, the extent and power of the work. It is the full conviction of the writer, and the sentiment was often brought into view by others as well as himself, that no season requires more calm, deliberate, dispassionate reflection, and consideration in retirement, than a time of powerful revival."

Doctor Reasoner, an aged minister in Pilgrim street, says: "In three or four seasons of special religious attention among us, I preached more doctrinally than usual; which I found made deeper and better impressions on the minds of the awakened and unawakened, than loud declamatory addresses to the passions. Strangers occasionally preached among us, in such a manner, *but with little effect*. Discourses on the divine character, the divine law, the total depravity of sinners, the sovereignty of special grace, and the immediate duty of unconditional submission, produced the most convictions, and the most converts. This I know to have been the case in this, and in other places where orthodox ministers were settled."

Ardent. But how often have we heard that Dr. Reasoner is not a revival man—that there never was a revival under his preaching, and never can be under such preaching!

Thoughtful. Those who say it speak ignorantly of what they are not informed; or else they are guilty of falsifying the truth for the sake of bringing odium upon the preaching of the doctrines of the Gospel. So I have heard it strongly asserted that Mr. Meek never preached the *doctrines* in the time of a revival; but his own journals tell us better, and also the published accounts of revivals which took place under his preaching, as before mentioned. The new-measure men do not preach like him. Their usual strain of preaching for the promotion of revivals, will suit Arminians as well as any, of which we have had abundant proofs. And besides, we have had instances of men who once preached the doctrines, and were considered strong advocates of them, and for their being preached in the time of a revival, as the best means of guarding against false hopes, and promoting true conversions,—we have had instances of such men becoming converts to the new-measure system; when it entirely changed their course of preaching, and led them first to neglect, and then to preach against their former sentiments.

In an account of a protracted meeting in Westerly street, it is said: "Parents were warned not to hint to their children the least suspicion that they were not really Christians; and the converts were directed not to converse with *cold-hearted* Christians. "Let your hopes alone, and go to work for God," was the express injunction of Mr. Strangeways.

A minister, in speaking of a meeting at which he had been present, says: "I think the confidence which is usually expressed in the Christian character of those who obtain a hope, is adapted greatly to increase the danger of their being finally and fatally deceived. They are commonly spoken of as *converted*, without any qualifications. And in some instances I have witnessed the expression of a hope for them in very strong

terms, in their hearing, when I could discover no grounds for it at all. In one instance, after an address, well adapted to work upon the sympathies, and excite the natural gratitude of the sinner towards God, and which produced a general burst of feeling, all who were willing now to be reconciled to God were called upon to rise. Some did so, and among the rest a little girl, too young to have much sense of what was meant, upon which the preacher exclaimed: 'Here is another little daughter come to Jesus.' And when a young man said, 'I *will* submit, come life, or come death,' the preacher exclaimed, 'Bless the Lord, O my soul!' And on prayer being offered, the persons who had risen were alluded to, as if they had now been converted. The young man I conversed with some weeks after, and he had then, by his own account, about lost all his seriousness."

In an account of another meeting, it is said: "A person who attended the anxious meeting, being advised by a young man to stop speculating about some points of truth and duty, which had formerly been preached there, the minister conducting the meeting said: 'I have no doubt you are orthodox, and correct in speculation; but this cold speculating and theorizing about truth won't do. It has probably been the means of sending more souls to hell, than almost any thing else.' Afterwards in the public meeting, the same preacher observed, 'They that *do* his will, not *speculate* his will:—I would give more for one doer than for a thousand speculators.'"

Ard. This is the common language of those who oppose the doctrines, and wish to bring them, and those who preach them, into contempt.

Th. The same writer says: "I have been informed that at one time at the anxious meeting, when the subject of submission came up, a young woman observed, in substance, that she had been taught that Christians do, and sinners ought to feel perfectly willing to submit themselves entirely into the hands of God, to be disposed of forever for his glory, either in happiness or misery, just as he saw best." On which, a prominent conductor of the meeting told her: "I know you have been so taught in this place, but that doctrine is from the pit; we want no such doctrine taught here."

Ard. These things indicate pretty clearly, what is the disposition felt by new-measure men in relation to the doctrines of the Gospel, and the necessity of their being taught as a guard against false conversions.

Th. They have not only been in favor of the immediate recognition of young converts, but they have received them immediately into the church; of which I have seen several accounts.

In one place in South street, "a protracted meeting commenced on Friday, and on the following Sabbath fifty-one new converts were admitted to the communion of the church, and participated in the Lord's Supper. These conversions we are led to understand took place during Friday and Saturday." A new-measure paper in South street says: "*Speedy admission to the church* seems to be almost the only debated question among the decided friends and promoters of revivals. Four days' meetings, or fifteen days' meetings, inquiry meetings, camp meetings in the newer parts of the Church, the anxious seat, calling out the Church to repent, confess, and reform; urging sinners to repent *now*, because they can *now*—all these things are settled, and are regarded without alarm. The other question remains." A pastor in Westerly street, after an account of a meeting in his congregation, says: "Young converts are not put on a three months' trial of their faith before joining a church, but are received with joy and *confidence* by Christians, even on the *same day* of their conversion." In an account of a camp meeting in Ohio street, attended by six ministers from different parts, "one hundred and thirty-six hopeful subjects of grace at that meeting were on the spot received into the Church, and sat at the Lord's table." A minister in Westerly street says: "In several places, we believe, the new converts have been immediately and formally received into the church, before the close of the protracted meeting."

At a meeting in Westerly street, conducted by Mr. Strangers, the pastor tells us, "seventy-two were received into the church on the nineteenth day of the meeting." He represented the new converts as desiring this immediate admission, and himself and the church as feeling that "they had no authority to encourage, much less to compel them to live any longer in disobedience." A portion of the church, in another account, say: "Strenuous efforts were made for several days previous, both by the pastor and evangelist, to convince the church of the duty of *immediately* receiving the *new converts*. Nor were the converts themselves urged with less importunity, to unite *immediately* with the church. This new measure was insisted on, in defiance of a *standing rule* of the church, and in opposition to the remonstrances of a respectable portion of the members."

And. What must be the results of such hasty admissions, especially of converts made under such a deplorable lack of instruction, who are not taught the doctrines of the Gospel, nor the nature of true religion as distinguished from false, nor cautioned against deceiving themselves with a false hope, but are persuaded if possible to cherish a hope, and make a profession without delay?

Th. One of the synods in Westerly street tells us what they have found some of the results to be, in a part of their churches. After speaking of the changes in the ministry, which have become very frequent, they say: "In consequence of this, the great and glorious doctrines of the Bible are not systematically and fully preached and heard. And some of our church members, *especially the recent converts*, being without competent instruction, are unsound in the faith. In some instances, the additions sit like an incubus on the heart and energies of the Church. Here is one cause of the present lamentable state of religion among us." A presbytery in Westerly street say: "Another evil we have to regret, and under which our churches suffer, is the effect of too great precipitancy in some instances, in receiving members into the communion of our churches. This has taken place chiefly through the excitation of protracted meetings, so soon as the individuals begin to indulge a hope, without examining them minutely on the great doctrines of grace; or waiting to impart to them the previous and preparatory knowledge and instructions so needful to the commencement of a good hope." The General Assembly of the Presbyterian church, in their pastoral letter, say: "Let not apparent converts be hurried into the Church. Nothing is more directly calculated to injure ultimately the cause of God, and the credit of our holy religion, than urging or permitting individuals to make a public profession of religion, as soon as they have experienced some serious impressions, and flattered themselves that they have been renewed in the temper of their minds."

What sort of converts those were, which were made by the preaching of Mr. Strangeways, may be gathered from one or two accounts more. At the protracted meeting at which seventy-two were received, just mentioned, more than three hundred were reported by the pastor as converts. Some others were received afterwards; but "of more than two hundred of these, after the most diligent search, nothing can be learned. A member of the church has repeatedly solicited of the pastor a list of the names contained in the whole aggregate, but has been utterly refused." At another protracted meeting, conducted by the same evangelist, a minister who attended as a hearer, says: "At the close of the meeting, which continued fourteen days, the conductor of it remarked in his address that he knew not the exact number, but that more than two hundred souls had been converted since its commencement. An elder from abroad, who had been present, it is believed, the whole time, said there were two hundred and forty-eight converts. "I have kept a list of their names," said he. Another person, who had kept a list, said this was the true number. This meet-

ing was regarded at the time, by the gentleman who conducted it, and by his new-measure friends, as most propitious in its results; and as furnishing one of the most signal and wonderful displays of the triumphs of the power and grace of God, which had been witnessed in our churches in this vicinity, since the introduction of new measures among us. And such was reported to be its character, both here and abroad. And had the practice prevailed here, which prevails in many churches in this region, to wit, of receiving persons to the privileges of fellowship as soon as they entertain hopes of conversion, and without opportunity for instruction or for careful and prayerful examination of the ground of their hopes, such perhaps would be still said to be its character. But the pastor of the church informed me about four weeks since, that it appeared from its records that *four* only of the two hundred and forty-eight reputed converts had been received into the church under his care, in more than thirteen months subsequent to the meeting."

Ard. I should suppose, then, that the great reason why it was deemed so desirable to hurry the new converts into the church, during the excitement of the meeting, was the fear that they would not last; and that if time was given them to lose their excitement, and reflect calmly, and examine themselves, they would not think they were Christians, nor suitable persons to belong to the church.

Th. Yes. And the experience of a few such instances as the last mentioned, where, out of two hundred and forty-eight reputed converts, only four united with the church, or even the one preceding, where more than two hundred of those reported could not be found, a few weeks after the meeting; would tend to show that the great mass of converts so made, were no better than the stony ground hearers. Such men as Mr. Strangeways might wish to get them into the church, for the sake of counting great numbers, and increasing their own reputation as revival men; but no friend of the churches could desire that they should be filled up with converts whose religion would not last a year, to "sit, like an incubus, upon the heart and energies of the church."

F. W. That is the way to keep them. I regard them as real converts; but being kept out of the church, they fell away.

Th. Those mentioned by the synod, as before quoted, were received into the church; but that did not prevent them from falling away. Like the stony ground hearers, they had no root in themselves, and therefore endured but for a time.

L. S. And you know, a pastor whose people are converted must be very anxious to have them join *his* church; and if

that is not done soon, they will be in danger of joining other denominations.

T^h. That is probably the reason which has most influence to induce ministers and churches to receive those they think new converts, with very little delay, and very little scrutiny. The desire of having numbers, however, is not a very safe one to be indulged. The peace and prosperity of the church is of more importance than its numbers. And if proper pains were taken to embody the supposed new converts in a class, for special instruction suited to their circumstances, to be afterwards received into the Church when they were prepared to be wholesome members, it seems to me that it would be much better, than to hurry them into the Church without preparation, there to hang, like a dead weight upon it, ever afterwards.

L. S. But the apostolic practice appears to be against you. The new converts on the day of Pentecost were received into the church the same day.

T^h. The circumstances of the church at that time were very different from what they are now. Ministers were then furnished, by a special divine call, and were qualified for their work, by inspiration, and by miraculous gifts, as well as the grace of God. Now, miracles and inspiration have ceased, and ministers are to be qualified by a long course of study, since none can teach what they have never learned. Then they had the gift of discerning spirits, by which false brethren were sometimes detected. Now, there is no way to judge of the tree, but by observing its fruits, which must have time to grow and ripen. Then there were many powerful causes in operation to deter any from making a profession, unless they were really converted in heart. Now, the circumstances of men under the Gospel are such, that there are many strong inducements to belong to the Church and pass for Christians, when the heart is not right. Then, there was the influence of a clear exhibition of divine truth by the apostles and primitive preachers, to guard against false hopes, and many exhortations to beware of the wiles of the devil. Now, the clear exhibition of divine truth is discouraged, and especially those parts of it which are best adapted to guard against false conversions; and any attempts to caution men against being deceived, are frowned upon and put down; while all are encouraged to hope, and to profess their hope, as soon as possible. Where the state of things is so different, there is not the same reason which existed in the commencement of the apostles' ministry, for a speedy admission into the Church, while there are strong reasons against it. Now, there is no reason for

haste. There is no reason why we may not carefully apply to this subject the directions of our Lord. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish." This appears to be the very subject before us. It is making a public profession or attachment to Christ. No man ought to do this, till he has counted the cost. A similar caution is implied in another passage. "Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man who built a house, and *digged deep*, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation, built a house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great." While our Lord requires his true disciples to profess their attachment to him before the world, he requires it to be done with deliberation, with a willingness to give up all for him, with true self-denial, having counted the cost, and *digged deep* to lay the foundation on the rock which cannot be moved. He does not require a profession, so hastily made, as to render a compliance with his cautions impossible.

CHAPTER XLVII.

Ardent. Among the measures adopted at protracted meetings, mention has been made of calling out the church to make confessions and renew covenant, and the like, and calling the awakened to occupy what are called the anxious seats, or rise in the public assembly, in token of their determination and pledge to attend to religion now, or a promise to give their hearts to God, and the like. All these things seem to be con-

nected with what are considered the favorable results of the meeting; and they appear to me to be well adapted to multiply false converts.

Love-self. Why should not the church make a public confession, if they have been negligent in duty, as most churches are in a cold time?

Ans. It is not the confession of sin that I object to, but the way in which it is done. If a church has been in a state of backsliding, I think it highly proper that they should humble themselves before God, and return to their duty. And if their unfaithfulness has been a public matter, it may be proper that their confession should be public also. But, in that case, the church ought to make it a matter of serious deliberation among themselves, and their confession should be written and adopted by the church, and then read by their pastor in the presence of the congregation. Such a step might be occasionally taken with good effect. But other things should correspond. The individual members should make confession of such sins as they have committed, by which the honor of religion is suffering. And they should be written, and read in like manner.

L. S. That is too formal and antiquated. I like to have the members who have been cold and backslidden, confess, each for himself, and the church as a body come out into the broad aisle at a protracted meeting, and confess their sins, and consecrate themselves anew to the service of Christ.

Th. I do not like confessions that mean nothing. I have often heard individuals make a sort of general confession, which might mean any thing or nothing as they please, and expect to have the credit of great humility for it, when they would be greatly displeased if any one should charge them with specific acts of transgression. I cannot see how such confessions are adapted to honor religion. If a member has been guilty of specific acts of transgression, which call for discipline, let him confess them; and let his confession be written, that there may be no mistake about it. And so, if the church have neglected their duty, if they have lived in contention, or neglected to discipline their disorderly members, or have done any thing which the world knows to be dishonorable to religion, let them confess it as a church; and let the confession be definite, and contain the very things which the world know they ought to confess, and no others. Let that be written, and read, and put upon their records, that there may be no mistake nor uncertainty on the subject. But I would not have that done at a protracted meeting.

L. S. Why not? That seems to be the very time.

Th. Because a protracted meeting usually collects many

strangers who may not be acquainted with the facts confessed by the church; and it is contrary to the spirit of Gospel discipline to spread the knowledge of offences, any further than it becomes necessary to carry out the discipline which Christ has appointed. Those who spread scandal, when there is no need of it, are dishonoring religion, and acting wrong.

L. S. At least, you will allow that that is a good time for the church to renew covenant.

Th. No; I think not. Renewing covenant is virtually done every time they celebrate the communion. If they read their confession before the congregation, previous to the communion, that seems to be the proper time; and then the celebration of the communion is a virtual renewal of their covenant.

L. S. But what objection is there to its being done in the early part of a protracted meeting? It seems to me that then is a good time, by such a solemn act, to produce an effect upon the audience.

Th. *To produce an effect*; yes. That I suppose is what it is done for. And it looks to me like what our Lord forbids. Doing things to be seen of men, is not what he encourages. We are not to make ostentation of our religion. We are not to say to the spectators, come and see how humble we are. If we wish to please God, we must humble ourselves in his sight; and do it in reality. We may then hope to be accepted of him; but not when we take pains to assume the appearance of humiliation before men, to be seen of them.

Ard. There are other objections to the common practice. It is often the case for a stranger from abroad to be invited to conduct the meeting. He calls upon the church, just when and how he thinks proper, to come out and confess. And sometimes he calls them to come out and confess to *him*, as if he were authorized to take the place of God. When they have come out, no confession is read; no one knows what they are to confess; the leader confesses for them what he pleases. And this confession is either so general as to amount to nothing; or, if it goes into particulars at all, I would prefer to confess for myself, and not have a stranger do it for me. After such a confession as the stranger chooses to put into the mouth of the church, and to which it is probable many of them have never agreed, they are called upon to make certain promises, also, at his dictation, and about which they have not been consulted. In this situation they must either rise to signify their promise, or keep their seats in dissent. I have always seen some, and they have usually been among the best members of the church too, who kept their seats in dissent. And I have usually witnessed a tirade of abuse thundered forth upon those who did not rise at

the word of command. They thought the measure improper ; or they thought the stranger not authorized to adopt such manœuvres, and they did not choose to assist in them ; and for this they were denounced.

Th. Yes. I have seen an account by a minister of an instance in his own case. His church had voted a three days' meeting. A minister from abroad called the church to rise to make some promise. The pastor kept his seat in the pulpit, because he disapproved of the measure, and did not choose to sanction it. Several of the best members of the church kept their seats. And the preacher represented those that did not rise as being unwilling to be prayed for, and practically saying they did not believe there is a God, nor a heaven or hell.

L. S. They ought not to have been present if they did not intend to join in what was done.

Th. How could they know what was to be done ? How could they know what they were to be called upon to sanction at the dictation of a stranger ? And then as to their staying away, they would be denounced for that if they did. Nor can I think it was their duty in general to stay away. They needed to know what was done in their church which was to affect its welfare, and perhaps revolutionize it. They must either withdraw from it altogether, or they must continue their watch over their brethren, and do what they could to lead them in the right way.

Arđ. It is indeed a very trying situation in which the members of a church are placed under such circumstances ; when a vote is passed by the church to hold a protracted meeting, and a large minority disapprove of the measures with which it is designed to be connected. If they attend and take part, they are considered as approving and sanctioning what they think wrong. If they attend and express their disapprobation, they are charged with opposing the work. If they stay away, they are condemned for absenting themselves from the meetings of the church. If the new-measure men would have any regard to the conscientious scruples of their brethren ; and if they think them in a mistake, treat them kindly, and endeavor to win them by argument and persuasion, the case would be different. But they uniformly, so far as I know, denounce, in unsparing terms, all who do not join them.

Th. Yes. At one of the meetings before mentioned, a pledge had been given that all were at liberty to pursue that course which duty should appear to them to dictate, without exposure to censure or abuse. "The members of the church generally, who attended the first four days of the meeting, were greatly dissatisfied with the preaching and the measures,

and were deeply distressed. The church was convened by the pastor on Monday, to determine whether the meeting should be continued. Many of the members expressed their dissatisfaction. But, after some consultation, many of the members agreed to support the conductors of the meeting, '*asking no questions.*' Those who refused to commit themselves in the dark, by giving this pledge, were told, that by this act they 'turned their backs upon their Saviour.' And though every effort was made to draw them in, yet those who felt it to be their duty to decline co-operation, were severely denounced as cold and heartless in their religion, destitute of feeling for sinners, and of love to the cause of Christ; standing at the head of the ranks of infidels, scoffers, and men of the world, who were taking refuge behind them, and as leading them down to hell." One of the conductors of the meeting "denounced, in the anxious room to those under his instructions, one of the deacons of the church, as an old hypocrite, who ought to be excommunicated. Another told an intelligent and pious female, who could not fall in with the measures, 'If I had done what you have during this meeting, I should think I had committed the unpardonable sin.' These things are but a specimen of what daily took place during the meeting." And such is the usual course, so far as I have had opportunity to witness it.

L. S. The conductors want to know whether Christians will pray for sinners, so that they may conduct their operations accordingly. And there surely can be no objection to ask them to signify this by rising up.

Th. If they are Christians, let them be exhorted to pray for sinners, and I think they will. I could not think them Christians, if they were not willing to pray. But I can easily suppose that they are unwilling to give any pledge to do that, by rising before the public assembly, on the ground that it is one of the items of what they consider an unwarrantable course of machinery. And especially, when we consider that they are commonly called on to pray in faith, and required to pray in faith, for the conversion of these sinners. The great design, I suppose, is to have an effect upon the impenitent, to lead them to expect that *now* Christians are about to pray for them, and to make such prayers as will certainly issue in their conversion. I suppose this is designed; for, on one occasion, after Christians had been called upon to rise, in token of such a promise, and not anxious sinners merely, but all sinners who were willing to be prayed for, were called upon to rise to express that willingness, I heard the preacher tell those sinners that rose, "Now, if these Christians do as they have promised, you *will* be converted." And the next day, I heard him tell other

sinner, by way of persuading them to rise also, that those who rose the night before had found salvation before morning. As might be expected, several rose as soon as they were told this, expecting, I conclude, that they should be converted also. And that the design is to excite such an expectation, I have been led to conclude, by the statements frequently made, of sinners in other places being converted in consequence of their thus coming forward, and of those who would not thus come forward having been passed by, and not converted."

Ard. If sinners can be induced to *expect* to be converted, that expectation will be likely to produce *some* effect upon their nervous system, and they will feel, or *imagine* they feel, some change. And the whole course of measures now adopted by new-measure men, so far as I have witnessed it, seems to be designed and adapted to excite this expectation. Sinners are urged to rise, to take certain seats, to kneel, to go to certain places, and the like, with an earnestness which indicates that by so doing they are almost sure of being converted, and by refusing, almost sure of being lost. And, on a late occasion, after a preacher had been some time urging the impenitent to resort to the anxious room to be conversed with, he closed by saying, as I took it down at the time, "*Go, and the Holy Spirit will seal you unto the day of redemption.*" Now, this appears entirely consistent with the idea that conversion is the work of man; but does not appear to me to be at all according to what the Bible teaches of the character of unregenerate doings, and of the true state of the sinner. And it appears to me to be extremely well adapted to flatter the sinner into a false hope, and to strengthen and encourage that hope when once imbibed, and thus lead to a whole life of false religion.

CHAPTER XLVIII.

Thoughtful. The promises which sinners are called upon to make, and the encouragement of unregenerate doings generally, is one of the most alarming features of the present times. The divine requirement is: "My son, give me thy heart." The divine requirement is *now*. The license to wait a day, or an hour, or an instant, is without any Scripture warrant. To give the heart to God, is our first duty; and before that is done, no duty is done. Certainly, those who believe in a

change of heart at all ; those who believe that before regeneration the heart is wholly sinful, are very inconsistent to call upon sinners to make a promise of future repentance. For if making such a promise is to precede giving the heart to God, making the promise is *sin*. What right has any man to give the sinner liberty to perform a sinful act, for any purpose ? And how absurd it is to perform a sinful act, for the purpose of securing a subsequent holy act ! Where has God promised that the performance of any sinful act shall secure the performance of a subsequent holy act ?

Love-self. Is there no connection between a promise and its performance ? Do we not ask people to make promises in other matters ? And do we not place dependence on their promises, and expect their fulfilment ?

Th. Yes ; in such cases as are suitable for a promise. We ask a man to promise to pay us a sum of money, on the ground that the promise is a right action, and the performance an action dependent on the other. To-day he resolves to pay, and makes the promise. To-morrow he performs his promise, and actually pays. But the resolution to repent, or the promise to repent, is not a right action. It is the duty of the sinner to repent *now*, not to promise. There is no call upon the sinner in the Bible to *resolve* to repent ; and *promise* to repent. But he is called upon to repent, without delay. And if he puts off a compliance long enough to resolve, or to promise, or to go here or there, he sins in so putting it off. Besides, the act of repentance does not follow the act of promising, or resolving ; as the act of paying a debt follows the promise and resolution to pay. The payment of the debt is an external act, which depends upon the act of the mind. But the act of repentance is not an external act, which depends upon an act of the mind. It is an act of the mind itself, and does not depend upon any previous act of the mind. The act of repentance is a holy act, which the Holy Spirit causes us to put forth. If any thing we could do, were connected with the act of the Holy Spirit, as its antecedent or cause, then there would be some plausibility in urging the performance by us of that previous act. If the prayer of the sinner, made without repentance, were connected, in the promise of God, with the gift of the Holy Spirit to cause him to repent, then there would be some plausibility in urging him to offer such an impenitent prayer, in order that he might obtain the gift of the Spirit.

L. S. The Scriptures say : “ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.”

And. But that is the prayer of repentance, the prayer of

faith, and the prayer of love. It is a holy prayer. No promise is connected with a sinful prayer; a prayer destitute of repentance, faith, and love. Every prayer destitute of repentance, faith, and love, is a sinful prayer. And surely God has not directed us to sin, in order that we may obtain his Holy Spirit.

L. S. But don't you direct sinners to pray, to attend meetings, and to read the Bible? And do you mean to direct them to sin?

Ard. I would explain to them what it is to do these things right; and when I direct them to do these things, I would have them understand that I mean they should do them right.

L. S. Don't you direct them to do these things, as the means of obtaining the gift of the Spirit, to work in them repentance, and love, and every Christian grace?

Ard. No; that would imply that God offers regenerating grace to those that will *sin* in a particular manner. And I do not believe he offers regenerating grace on any such conditions.

L. S. Is not the man who promises to do his duty, more likely to do it, than he that will not promise?

Ard. I do not know that a sinful promise to perform a holy duty, has any connection with its performance; nor that we have any ground to think the holy duty more likely to be performed in consequence of the sinful promise.

L. S. Yet you think a man who promises to pay his debt, is more likely to pay it than if he did not promise.

Ard. The man who promises to pay a debt, may, and ought, to make a right promise; not a sinful one: and his performance is likely to be of the same nature as his promise.

L. S. I appeal to the good effects of calling on sinners to make these promises. While thousands are converted in the use of these means, I am not disposed to condemn them.

Th. That is the principle that the end justifies the means—a principle that a professed Christian ought to be ashamed to advocate.

Ard. I suppose there is abundant proof, that these unregenerate promises are encouraged, and urged, as the most effectual measures, in protracted meetings, in connection with the so-called prayer of faith, to multiply converts.

Th. Yes. One account of a protracted meeting, says: "Sinners were crowded to make a solemn promise to repent; and finally to *rise*, if they desired to be saved. Very few were induced to make an unregenerate promise to repent; but nearly all rose at the last request. The conductor of the meeting, in speaking of the anxious meeting, said: He hoped three or four had submitted, and that quite a number of others had resolved to repent, which he thought was a very favorable indication; that, out of a hundred and twenty young persons who were

persuaded to come to this point, not long since, in a neighboring town, nearly all of them soon after were hopefully converted; while others who would not, had generally been left in stupidity and sin." Again: "Depending on some novel practices, and mechanical management, as means of promoting revivals, instead of the simple, honest, and faithful application of the divine truth to the understanding and conscience, is another alarming evil. Urging professors and non-professors to arise from their seats, to come out before the congregation, and kneel, or prostrate themselves to be prayed for; urging the impenitent to come forward, and take the anxious seats; the urging of females to pray in promiscuous meetings, which is still done in many places, a desperate effort to make awakened sinners pledge themselves to perform the duty of repentance, are some of the means that seem to be depended upon, by many, to promote revivals; and they seem to be thought by many so important that nothing can be done without them."

A minister who was present at a protracted meeting in another place, says: "When the preacher had finished his sermon, he requested all those who hoped they were delivered from the wrath to come, to rise. Upon this, about one-fourth of the assembly rose. But one minister, a deacon, and quite a number of professed Christians, did not rise; and this he must have known. But still he had the assurance to declare that all those who had not risen were conscious to themselves that they were not delivered from the wrath to come. He then requested those who wished to be delivered, and who desired prayers, to rise. Upon this only a few left their seats. He now proclaimed, in accents yet louder, to show his utter recklessness and disregard of the rights of conscience, that we now had a confirmation of the truth of what had been preached—you don't believe the word of God, that there is wrath to come,—thus denouncing as infidels all who doubt the propriety of such proceedings."

In an account of another meeting is the following statement: "The preacher said: 'I am going to call upon those who are convinced that God is right, and they are wrong, to rise; and if there are any who think God is wrong, and they right, they will keep their seats, that we may know who they are. Sinners, do you think of waiting and debating this subject? O, now rise right up, and let us see who will submit.' Another clergyman said: 'Some have arisen—some more—let those who refuse to rise look up to God, and justify themselves if they can. O, shall God look down, and see you stand out? We don't ask you to rise, unless you can do it freely. One arises in the gallery—we want you to rise—we can't wait much longer

for you. Oh, how will some writhe under their consciences, rather than get up. Rise up, more of you. Dying sinners, will you not arise? One moment only longer; Christians, you arise, that we may see how many will not arise. I should think there are some forty, fifty, or sixty sinners who will not arise; and children, in some instances, are hanging upon their parents. Will any more sinners arise?"

Ard. Who made these men judges of the hearts of those ministers and professed Christians who did not think proper to obey their commands, and rise up, and sit down, at their bidding? If there was any thing of the spirit of Christ in them, why could they not utter some expression of regret that any of their brethren should differ with them, and show their own good spirit by leaving them without censure?

Th. That is not the spirit of the times. The spirit of the times cannot let an opportunity pass without denouncing all who do not fall in with it, and promote it. The same writer proceeds: "A preacher observed to sinners, 'You were called upon this morning to come forward to the anxious seats, those of you who meant to attend *now*. We want to labor directly for the salvation of your souls. And in order for this, we want you to come out, and be addressed. If you stay back, you say you are too proud and stubborn to come out.' On Friday afternoon a preacher said: 'Sinners, now I call upon you in the name of my God; yes, I do now earnestly call upon you to come forward, and try God's sincerity this afternoon. Oh, that the Spirit of God would make one mighty effort, at least as far as consistent with man's free agency, and make these sinners rush out into the broad aisle. Now young men in the gallery, don't be coming forward here to look down to see what is going on below, but come right down and join these others. God *has pledged himself to save you*, if you will only come forward here and give up. You distress my soul, here in the gallery. O break away and come down. Any more to come? We want it to be a voluntary thing.' [He then called upon some by name in the gallery to come down.] 'There are probably near a hundred souls come out. Won't you, and you, and you, come out?—[pointing to individuals]—how many will repent, eternally, if they neglect this opportunity! God cannot repent for you. Christ is here, and ready to receive you.'"

Ard. Who had authorized him to limit the offers of mercy to that time?

Th. Some members of a church where another meeting was held, say: "This measure of obtaining pledges was strenuously urged, and one clergyman said, 'the great thing is to get sinners to *resolve* to do something.' Afterwards, strenuous ef-

forts were made at the anxious meetings, connected with the protracted meetings, and elsewhere, to obtain unregenerate promises, pledges, and commitments, of future repentance and obedience. We say *future*, because it was the general understanding that these steps were to be taken *as means* of bringing sinners to repentance. The principal conductor of the meeting told the impenitent one evening: 'You shall have an opportunity to come forward to these seats, and give up your hearts to God, while these Christians will pray for you.' By what authority sinners are offered a future opportunity to repent, or are required to perform actions that do not and are understood not to imply true obedience, is more than we can tell. Several anxious ones have told us that the strenuous efforts, and urging to unregenerate promises, and managing of this sort at the anxious room, on the last Friday of the meeting, destroyed about all their feeling, as the measures were so contrary to all their views and convictions of right and propriety. One clergyman intimated, on an evening during the meeting, when the young people had been called out into the aisle to give their assent to the *truth* of a certain passage of scripture, and when it was observed that those must be infidels who would not do as much as this, that 'the Lord was pleased with the *ingenuous acknowledgment of those who came out.*' We have often heard it suggested of late, that sinners have taken one step, or several steps, *towards conversion.* And we yet remember the intimation which the conductor of the meeting gave at a previous meeting, that 'although there is nothing morally good in *resolving* to repent, and making it manifest by coming out before the congregation, yet still it seems to be a breaking through the charm of the devil, and is taking one step against the natural pride of the heart.' Unregenerate doings were encouraged abundantly at this meeting, by urging sinners to pray in public, urging them to consecrate themselves to God, or to promise to use their influence for Christ, or not to use it against him, nor against religion; and to confirm these extraordinary promises and resolutions by some *outward act*, such as coming into the aisles, coming forward to the anxious seat, kneeling, or rising, or speaking out, or repeating consecrating prayers, and the like."

A minister thus writes from Pilgrim street, of an attempt to introduce new measures there, by the aid of some new-measure men from abroad: "The measures, in connection with the preaching, have been such as are usually resorted to, by ministers of this class, at protracted meetings; such as inviting persons in the congregation to rise, who desired prayers for their conversion; calling on those who were impressed to take the

anxious seat ; classifying and separating the congregation at different times, under the names of the covenanting, the anxious, the young converts, &c. ; encouraging at the prayer-meetings those who had impenitent relatives, to send in notes or make verbal requests, that prayer might be offered for their conversion, and many other like things. On the second day, after the church and some others from the neighboring churches had renewedly pledged themselves to lives of greater devotedness than before, the pastor came forward and renewed his vows of ministerial fidelity, and called upon all ministers present, without having given them any premonition of his purpose, to concur with him in the act. Though some eight or ten were present, none complied but those ministers from abroad, and an eccentric clergyman of a different denomination ; and these persons kneeling in the aisle, were consecrated anew to their work, by a deacon who led in prayer."

A paper in Westerly street, favorable to the new measures, after giving an account of a protracted meeting under the labors of Mr. Bold, says : " Here I would notice a mistake that appears pretty extensively to prevail in regard to the object in view in calling the impenitent to the anxious seat. By many it is supposed that this invitation is to those who wish that Christians should pray for them. This, however, is a gross mistake. The invitation given is to those who will promise then to *submit* to Christ, if Christians will intercede for them. Very few, indeed, who are ever seen in places of public worship, but would consent to be made subjects of prayer ; but it is quite a different thing to make a public pledge that while prayer is offered in their behalf, they will make a full and unreserved surrender of themselves to God. Ministers here do not consider it an object of great importance to ascertain who will consent to be *prayed for*."

In a list of objectionable measures noticed in a religious paper in Westerly street, the following is one : " Inducing children and young persons to resort to a particular room where others have found relief, under a promise of not leaving it till they also obtain relief ; and while in this situation, visiting them often to pray with them and prevail upon them to give their hearts to God immediately. Much that takes place in what are called *children's meetings*, where the children are put forward, many of them in an unconverted state, to make exhortations and offer prayers."

The pastor of a church in South street, states : " In the evening a request was made that all who were then resolved to submit to God, should come out from the congregation and kneel down before the pulpit. Between twenty and thirty

came. Several of these indulged the hope that they yielded their hearts to God while bowed on the floor. On the sixth day, Christians were exhorted to raise the standard of piety, and to consecrate themselves with one accord to God. Numbers of professors of religion from various churches in the city, and also from abroad, came out in the aisles of the church, and knelt down, while the consecrating prayer was made, and each one gave himself away to the Lord in an everlasting covenant." In another meeting in South street, a minister from abroad preached, and "then invited to the anxious seats all those determined to set out for the kingdom of Heaven. Between three and four hundred came forward." At another meeting in South street, the pastor says of the preacher: "He remarked that the Gospel offer was sent by God, and was designed to produce an immediate decision; after which he called upon all who were determined *now* to attend to their soul's welfare, to retire to the lecture room for conversation and prayer. I followed him thither, expecting to see perhaps eighteen or twenty; but to my astonishment we found not far short of two hundred. In the evening the same minister again preached, and the anxious being again invited to the lecture room, we found it filled. Probably not less than four hundred were convened. After some suitable remarks, it was requested that all who were determined now to yield their hearts to God, should kneel. Probably two-thirds of the assembly then kneeled down, and prayer was offered in their behalf." After preaching another evening, "an invitation was given to all young men, who were determined no longer to neglect their soul's salvation, to retire to the lecture room. We found it nearly full of young men, probably three hundred present. About half of these kneeled down in token of their determination to cast themselves on God's mercy in Christ." On Monday, the church were called out into the aisles to renew their covenant. In the afternoon, "about two hundred came forward, avowedly determined to become the servants of Jesus Christ."

CHAPTER XLIX.

Thoughtful. Connected with the encouragement of unregenerate doings, as just exhibited, is the following argument to justify the proceeding. "The two great difficulties to be en-

countered in the work of saving souls, are, first, to convince them that repentance towards God, and the commencement of a holy life, are not only practicable, but duties which ought *now* to be done; and having made this impression, then, secondly, to induce them to manifest their faith, feelings, and purpose on the subject, by some outward act, indicating that they have chosen, and do now intend, immediately to begin to serve God. The whole life of impenitent sinners consists of a series of evasions of the demands of God; and the whole stress of ministerial effort should be to bring them to meet these demands, and act on them at once. The manner in which this is done is not essential, provided it be *thoroughly done*. The means which have been used in this case to effect the object, appear to be eminently adapted to produce such a result, and seem to have been followed by the sanction of the divine approbation. Calling on the impenitent to take a decided stand in presence of the assembly; then explaining clearly and pointedly their immediate duty; then urging in these circumstances its immediate performance; and then fervently and importunately supplicating that special influence of the Holy Spirit, without which all our efforts will be unavailing; are, in fact, not only forcible exhibitions of the truths of the Gospel, but an illustration of the manner in which they should be obeyed."

Love-self. I do not see how you can avoid the force of this reasoning.

Ard. One objection to it, is, it is a direct and avowed encouragement of unregenerate doings. Sinners are called upon to perform an act which is acknowledged to be sinful, as the means of obtaining the favor of God. No reasoning can ever show that to be right.

Th. Here again is the principle that the end justifies the means. The author of this extract appeals to the *success* which attends them as constituting "the sanction of the divine approbation." I do not discover any worse principle than that in the philosophy of Voltaire.

L. S. How can you prove that sinners may put off the divine claims to an indefinite hereafter?

Th. I do not believe that they may put them off to an indefinite or a definite hereafter. But this system gives them license to put them off, a little while, long enough to go from the church to the session-room—or long enough to go to the anxious seats—long enough to be addressed, and to be prayed for. For the effort usually is to get them to resolve, or to promise that they will submit while Christians pray for them. The Scriptures never allow of that delay. They require instant obedience.

L. S. It seems to me that you are cavilling about a mere trifle. What is the small space occupied in going from one room to another, or from one seat to another?

Th. Long enough to die, and go to judgment. Long enough to form a resolution in your own strength, by which your soul may be ensnared and ruined.

L. S. What, then, would *you* tell the sinner to do?

Th. Just what the Bible tells him—repent, believe the Gospel, submit to God, *now*, without a moment's delay;—not promise to do it, some time hence. I do not find any such direction in the Bible. It is an invention of man to get along easier than the Saviour did—to multiply converts faster than the apostles did; but, as I greatly fear, without a change of heart.

L. S. But if the sinner's mind is brought to that state, that he feels convinced he ought now to submit, why not let him manifest this conviction by some outward act?

Th. The best way to manifest this conviction, is by doing, instantly, what he is convinced he ought to do. It is no suitable way for him to put it off till he can make promises, and go through all your measures of human contrivance.

L. S. But in your method you spend your strength to little purpose. You press upon the sinner, it may be, his obligation to repent without delay; but you do not ask him whether he will comply. If he were disposed to say he would, I should infer, from your manner of talking, that you would rather not have him say it. You would dismiss him from the meeting, without his having said or done any thing, by which he should feel committed. Now, I would ask him to *do something* by which he should feel committed. If he can be led to take this step, whether it is taking the anxious seat, or rising up, or kneeling down, or whatever it may be, by which he shall pledge himself, he will feel that he is committed, and that he must go on. He will feel that the bystanders regard him as having taken a stand, that they now expect him to do something definite in the affair of his soul's salvation. "He will feel as if he had in a manner committed himself, in regard to religion, and must go forward, and go through." You would never do any thing to place him in this situation.

Th. No. It is not a process directed in the Bible; and that is a reason why I should regard it with suspicion. It is confessedly making a man's conversion the result of his own unregenerate doings; which is doing evil that good may come, and not tolerated by the Bible. It is allowing him to postpone what God requires of him, till he can perform these previous acts of human invention, which no man has a right to do; and

above all, it is the readiest way I can imagine to make false converts, and deceive them with a groundless hope, to their destruction.

L. S. What if your course should be taken? What if the preacher has made an impression upon his hearers, and they are strongly moved with a sense of their guilt and danger. And then he dismisses them, without doing any thing to make known their state of mind; will they not go away, and mingle with their old associates, and shake off their serious impressions, and fail of being benefited; when, if they had been induced to commit themselves, they would feel that they must go forward and go through?

Th. Go forward in what? Go forward in sin? Go forward in the way of forming resolutions, and making promises, all of which you acknowledge to fall short of a change of heart, and therefore destitute of repentance, faith, or love, and an abomination in the sight of God? Go through what? Go through such a course of mechanical operations of human contrivance, all of which are so many acts of transgression? What result may rationally be expected, in the case of a man who has been so far awakened and convicted of sin, as to see his obligation to instant repentance, but who deliberately puts it off to do something else first? What else may be expected but that God should send him strong delusion, that he should believe a lie, and be lost? He is required to repent at once, and he feels convinced that he ought; and yet, he deliberately postpones his immediate duty, because he now feels indisposed to do it; and attempts to substitute something else which he is more disposed to do, and thus thinks to please a holy and heart-searching God. And those who profess to be his spiritual teachers, encourage him in it, and use all the eloquence and art they are masters of to persuade him to do it. And when they have got him to do it, they tell him he has done something to "break through the charm of the devil," something to mortify the natural pride of the heart, and sometimes, when he has simply risen to give his assent to the truth of a text of Scripture, they tell him that "God is pleased with his ingenuous acknowledgment." And if this is not a process of error and sin, and adapted to deceive and ruin souls, pray tell me what can be.

L. S. I would ask, whether those who request sinners to kneel, in token of a promise to repent while Christians pray for them, may not mean to have them express the idea that they are now disposed to repent, and whether their act may not be considered as equivalent to saying, *I do repent now?* And if

so, your objection against the act as a sinful one would be removed.

Th. If that is what they mean, why do they not express it so? But they do not mean that; else they would not acknowledge, as is sometimes done, that there was nothing morally good in the act of promising to repent, to which they had been urged; but it was only urged as a good means of leading to repentance. And if the act was understood to be merely a declaration that those who join in it *do now repent*, then it would lose all its use as a means to bring sinners to repentance, for which it is so highly recommended.

L. S. Would your objections be removed, if it were so understood?

Th. No. I would not call up a company of persons, under such circumstances, to say that they repent, or that they think they are converted. For how can they have reason to think so, without having had time for self-examination? This is, virtually, the same thing as the hasty acknowledgment of all as converted who can be induced to hope they are, and of receiving them into the church the same day; a subject which we have discussed already.

L. S. "I suppose no evangelical Christian now questions, but that preaching ought to produce its results *at the time*; and yet, according to general experience, it rarely does so." And if you are not satisfied with the measures which have been contrived for the purpose of producing this result, it would seem to be right to call upon you to suggest others which you think better.

Th. Let Paul plant, and Apollos water; and let all pray God to give the increase. I have no doubt that every instance of the faithful preaching of the word produces some effect upon its hearers, at the time. But as it belongs to God to give it such effect as he pleases, it may be different in different individuals. The preached word may harden one; it may awaken another; it may produce conviction in another; and it may be the instrument of bringing another to submission. Is that what you mean?

L. S. No. I mean that a sermon addressed to sinners ought to bring them to repentance, at the time. And it ought to be *expected* to do it.

Th. On whom does the obligation rest? On the preacher, or on the hearer? or on some other being or agent?

L. S. The sinner is bound to repent now. And if the preacher does his duty, he may expect to see sinners brought to repentance immediately.

Th. There is a great deal of such talk, at this day, which

seems to have very little definiteness. I do not believe the preacher can make the word preached by him effectual to the conversion of sinners. The Lord Jesus did not in all cases; nor the prophets, nor apostles, nor was it required of them. If they faithfully preached the word, that was their duty. What effect it should produce was the divine prerogative to determine. I admit that it is the duty of every impenitent hearer to repent now. But I have never yet heard the instance in which a congregation all did their duty at one time.

L. S. If you admit that it is the duty of every impenitent hearer to repent now, why not take some means to ascertain, at the close of the sermon, how many have done their duty?

Th. For the plain reason that the eyes of man cannot ascertain. God only looks on the heart. And more time is requisite for a sober, human judgment to be formed. "By their fruits ye shall know them;" and there must be time for the fruits to appear.

L. S. You are so often hinting at false conversions, false hopes, and the like, that I begin to think you have not much confidence in the revivals of the present day.

Th. I confess I cannot have much confidence in those which are produced by new-measure influence. I think the new measures are usually found connected with radical errors in relation to what Christian experience is, and that the kind of experimental religion which these measures is adapted to produce, is not true Christian experience, but a dangerous delusion.

L. S. I suppose you now have reference to those animal feelings and selfish affections, which you once spoke of, and which you then seemed to think made up a great part of our religious feeling.

Th. I have. If a man should profess a great deal of love to me, and I should afterwards learn it was not from any respect he feels for my character, or any good will towards me, but only from the hope of gaining something by it, I should be so far from being pleased with his professions of attachment, that I should feel greatly insulted by them.

L. S. It is written, "We love him because he first loved us."

Th. Yes; but that does not say, we love him *for* first loving us, and for nothing else. If we love him, it is because he has changed our hearts and caused us to love him. And if he has done this, it is not from any thing we have done to merit this favor, but from his pure benevolence or compassion towards us. That is the apostle's meaning, as I understand it.

L. S. How does this apply to the new-measure revivals?

Th. I think the great efforts that are made, are directed to the excitement of animal feeling and selfish affection; and that the religious experiences of many are made up of these. I do not undertake to say that all the excitement is made up of these, nor that there are no true converts. But I think the circumstances, the mode of management, the measures used, the doctrines taught, the motives presented, and all together, are adapted to excite animal feeling, and raise it to a high pitch, and to produce selfish affections in great vigor; and that true religion, if it exists at all, under such circumstances, is thrown into the shade, and is very much hindered and deadened by such means. A protracted meeting is appointed. The people are taught to look to it with high expectations. The most distinguished revival men are sent for, and sometimes from a distance. When they come, they adopt every measure to produce excitement. Something new and strange must be done by the church and by the ministers. Confessions of an unusual form, or in unusual postures, must be made. Sometimes old professors, and even ministers, must profess to be newly converted. Now the congregation must rise up; now they must sit down; now they must kneel; now they must recline their heads; now they must divide and go into different places; now they must come together; now sinners are urged to form resolutions and make promises, and are told how many have been converted who did so in some other place, and how those who refused were passed by; now they are urged to the anxious seats to be prayed for, and the prayer of faith is urged as being certain to prove efficacious for all those for whom it is offered; and they hear such prayer offered for them as they think must be efficacious; now they are persuaded to follow a speaker in the words of a prayer, consecrating themselves to God; now they are asked if they do not feel some relief; now they are hailed as converts, and thanksgivings and songs of triumph are sung over them. Can all these things fail of producing excitement? And if their expectations are brought up to it, will not the influence of the imagination on the nervous system be sufficient to make them fall down under "the power," or shriek out, or swoon away?

And then consider the doctrines that are taught them, and the motives which are exhibited to them at such a time. It is commonly taught that God desires the salvation of sinners, and is doing all he can to accomplish it—that the Holy Spirit exerts none but a persuasive agency—that sin and holiness are not creatable things—that no other agency from God will ever be exerted to change their hearts than that which is now exerted—and that if they will only yield to this, they will be re-

generated and saved—their own will, their own resolution—their own promise is commonly exhibited as the great thing on which the decision depends. And they are told that it is the easiest thing in the world to be converted, “just as easy as to turn over your hand.” And if to be converted is no more than is here represented, if it is only to form a resolution or purpose to forsake the pleasures of the world, and seek our own happiness in the favor of God—if it is to love God for his favors, and if he is trying all the power of persuasion upon us, to make us willing to be happy, who would not be converted? Is it not rather to be wondered at, that all who can be made to believe these things are not converted at once, by hundreds and by thousands? If there is animal feeling enough excited to render the sinner willing to obey the word of command—if he can be brought to rise up, or kneel down, or go here, or go there, as his leaders direct, I see no difficulty in having selfish affection do all the rest. “Sinners love those that love them.” No change of heart can be necessary to love God, if he is such a being as he is represented, and has such an intense desire for the happiness of sinners.

Ard. These things are indeed well adapted to promote that kind of experimental religion which consists in animal feeling and selfish affection. But how they can gain currency among those who have the Bible in their hands, is more than I can account for.

Th. It would be stranger, if it were not for the consideration that the heart of man is by nature evil, and therefore ready to be deceived. But the strangest thing is, that ministers who have once understood and preached the truth should embrace and preach such sentiments, and yet insist that they have not changed. The prevalence of this new-measure spirit has made sad work with the Christian character of many. They think they are greatly improved by it, and are rendered much wiser, and prepared for more extended usefulness; while the truth is, that they have gone away from the old paths where they formerly walked, and even sadly brought into doubt their Christian character.

CHAPTER L.

Love-self. Mr. Bold, in his printed sermon, speaks against animal feeling, as constituting any part of true religion.

Thoughtful. Yes ; but it were to be wished he had told us what he means by it. For I very much suspect he means only one class of animal feeling, while he would justify another class as the highest degree of holiness.

Ard. He evidently means the tender, weeping kind of sensibility, which produces tears in profusion, when touched in a skilful manner. The talents of Mr. Bold were not adapted to this, but rather to the martial spirit, which, though it is as really animal feeling as the other, produces a very different effect upon the animal system.

Th. His language is: "Adopt a strain of exhortation or preaching that is calculated to awaken mere sympathy and animal feeling, and you will soon see that there is a perfect community of feeling among cold and warm-hearted Christians and sinners : they will all weep, and seem to melt, and no one will be offended ; and, I may add, no one will be convicted or converted." It is evident, then, by animal feeling, he means emotions of the tender and weeping kind, such as the music of the *Æolian* harp is adapted to excite, and which the introduction of martial music would greatly disturb. Such feelings as these may be excited in view of religious objects, when presented in a particular attitude ; and are, no doubt, often mistaken for religious affections. But they are the result of mere tragic painting, and ought to be carefully distinguished from holy affections. There is, however, another class of animal feelings, such as martial music is adapted to excite. The sight of a military pageant attracts the attention of the multitude, and kindles in many minds the thirst for military glory. The sound of the fife and drum wake up the energies of children, and set them to marching and counter-marching, with their paper caps and weapons of wood. It is feeling of a lively and animated kind ; full of fire, and spirit, and life ; a feeling that blazes and burns upon you, till you sympathize in it, or burn and glow in like manner, or become greatly annoyed with it, and are compelled to flee. This feeling sometimes takes possession of the female mind, and effects a wonderful change. The softness and delicacy natural to the sex, is exchanged for masculine boldness. Those fine sensibilities, that tenderness, and gentleness, and kindness, which naturally adorn the sex, are laid aside. Every nerve is braced ; every movement is quick and violent ; every look threatens ; every eye flashes fire ; every word breathes defiance. And what is it ? It is animal feeling, of the martial kind, which, when it gains possession, drives out all the animal feelings of the tender class, all the soothing sensibilities and weeping sympathies of our nature ;

and frowns upon them, where they appear in others at such a time, as objects of scorn.

Now, while Mr. Bold professes to reject animal feeling, it appears that he means only to reject the tender, weeping sympathies of our nature, under that name; but that he thinks very highly of that animal feeling which is of the martial kind. And this will account for the conclusions of his sermon, which cannot be accounted for on any other supposition. He says: "Suppose you hear a *dull* man preach or pray; while he remains dull, and you are warm with feeling, you are not interested; you *cannot* be, for your affections are not fed and cherished, unless he comes up to your tone." This is exactly so, if your feeling is mere animal feeling; but far from it, if it is that holy affection which consists in the love of the truth. If the truth is clearly presented, though it should be done by a dull man who does not appear to feel it himself, still that truth would feed and cherish your holy affections. And the degree in which your affections would be fed, would depend on the truth presented, and not on the feeling of the speaker. Satan might be the medium of announcing to the angels in heaven that another sinner has repented, and the tidings would fill them with holy joy, though Satan should appear to have no pleasure in the message himself. But in the sermon, it is all made to depend on the degree of feeling manifested by the preacher. If that is below your tone, "you are not interested, you *cannot* be." The feeling in you is fed only by the feeling in him, and not by the truths he exhibits. And being so, it is animal feeling. For nothing is plainer than that the feeling in one, which is fed by feeling in another, is mere sympathy and animal feeling. It cannot be any thing else.

So also with the converse, in which, I conclude, he means to suppose one who is in the exercise of Christian feelings, though in a low degree. "Your affections are low—you hear the ardent man preach or pray: if your affections will not rise—if they refuse to enkindle, although you believe every word he says, yet you are not *pleased*. He is above your temperature; you are annoyed with the manner, and fire, and spirit of the man. The higher he rises, if your affections grovel, the farther apart you are, and the more you are displeased. While your heart is wrong, [that is, of the low temperature,] the nearer right he is, [that is, the higher his temperature,] the more he burns upon you, if your heart will not enkindle, the more you are disgusted." Exactly true again, if it is mere animal feeling of the martial kind. The state of my nervous system is such as to be pleasantly affected only with the soft tones of the harp; but he pours upon me "the din of trumpets, drums, and

cymbals," and I am pained and disgusted. But, very different is the case, if it is Christian feeling. Though my Christian feelings, which consist in the love of the truth, are in a low degree, yet if he makes a clear and vivid exhibition of that truth which I love, I am pleased. And with respect to the *manner* of the preacher, if it is the eloquence of holy love, and I am a Christian, I cannot fail of being delighted with it, though ever so much above the tone of my own feelings. Christians are not unfrequently in a state in which their holy affections are low; but never, I believe, in that state in which the exhibition of that truth which they love, does not please them. And while that truth which they love is exhibited, they are not displeased, but delighted at the appearance of a high degree of love to it, in the preacher. I have never known an instance to the contrary, in the circle of my Christian friends. And among the revival ministers, whom I have had opportunity to hear, I have never known one who did not appear pleased at the exhibition of a high degree of holy feeling in another, even though his own feelings should not come up to the same temperature. The remarks may hold good as far as animal feelings are concerned; but they certainly will not apply to Christian experience.

Again, he says: "We may learn why persons, differing in theory upon doctrinal points in religion, and belonging to different denominations, will often, for a time, walk together in great harmony and affection. It is because they *feel deeply*, and *feel alike*. Their differences are in a great measure lost and forgotten, while they fall in with each other's state of *feeling*." The fact has been often noticed; and some have wondered at it, while others have understood it well. The true reason is here given, if by *feeling* is understood animal feeling. But if their *feeling* consisted in the love of what they respectively consider as truth, there would be no such agreement; and the more of that kind of feeling each had, the farther asunder they would be. But, let two persons thus differing from each other, in their doctrinal views, be filled with animal feeling, of the *martial* kind, and let their religion consist chiefly in this, and their differences are easily forgotten, for neither will attach much importance to them. They can meet together, and readily join in the same *manner* of expressing their feelings. They can sigh, and groan, and vociferate, in perfect harmony; they can think a noisy and tumultuous meeting a great excellence, and an evidence of the peculiar presence of the Holy Spirit; they can cry out, and fall down, and speak, and pray, all at once, males and females, old and young, and find great unison of *feeling* in it all. "It is because they *feel deeply*, and *feel alike*."

Again he says: "We see why young converts love to associate with *each other*, and with those older saints who have most *religious feeling*; these walk together, because they *feel alike*." Young converts have often been spoken of in these days, as being much nearer right than old Christians; and it is doubtless true, if to have the most of this kind of animal feeling is to be nearest right. Old Christians, who have grown in the knowledge of the Scriptures and of themselves, know well, that when they were young converts, they had much more of that kind of animal feeling, and much less of that kind of feeling which consists in the love of the truth. Their knowledge of the truth was then very small, and they could not love any more than they knew. With their increasing knowledge of the truth, that feeling which consists in the love of the truth has increased, but their animal feeling has diminished. Young converts, having much animal feeling, and but little else, of course harmonize most with each other, and with such older Christians as have not grown in the knowledge nor love of the truth, but have always made their religion to consist chiefly in animal feeling. The fact is correctly accounted for, on the supposition that it is animal feeling that is meant.

Again he says: "We see why ministers visiting revivals, often, at first, raise objections to the means used, and cavil, and sometimes take sides with the wicked; the praying, preaching, and conversation, are above their present temperature." It appears not to be the *truth* exhibited which disturbs them, but the temperature. They often object to this, "at first," which implies, that they often afterwards fall in. Now, this is exactly descriptive of the effect of this kind of animal feeling. This feeling in one has a tendency to produce the same kind of feeling in another, by sympathy; and it often does; so that those who are not affected by it *at first*, may come into it afterwards. At first they judged with coolness, and disapproved, because what they witnessed was not according to the law and the testimony. But afterwards, when they began to come under the influence of the same animal feeling, their passions overcame their judgment and their scruples of conscience, and they were prepared to fall in. Many instances of this have no doubt occurred; and they are easily accounted for if it is animal feeling. They objected *at first*, because it was contrary to their settled judgment, deliberately formed from the study of the Scriptures, and the experience of themselves and others, and their acquaintance with the history of revivals. But they fell in afterwards, because their animal feelings were moved by sympathy, till they were carried away.

Ard. How many times have we heard, in relation to certain

measures which we thought objectionable, that this or that distinguished minister at first felt just as we do, but when he got into the revival, he lost his objections. But this accounts for it.

Th. Just so. Many men who had correct views when they first came into contact with these new measures, felt great repugnance to them. And some opposed them a long time; but when at last they had got among them, have been thus carried away. It is animal feeling which runs away with their judgment. And when their feeling cools down, and judgment resumes its sway, all are not as frank as Davenport to confess their mistakes, and try to repair the mischief they have done.

Ard. This, then, I suppose, is the great *feeling* which is so much talked about by new-measure people. But I could never discover on what grounds they pretended to so much of it. I have usually seen less among them than elsewhere.

Th. Go into a meeting of Mr. Meek, or any other minister who preaches the doctrines of the Gospel with clearness, and see what is the appearance of the congregation, in time of revival. And do the same among any of the new-measure people; and I am sure you will find among the former an appearance of deep and solemn feeling which you will not find among the latter.

L. S. I am in favor of feeling in matters of religion. But there is Mr. Strangeways, who does not make much account of it, and he is a distinguished new-measure leader.

Ard. We have heard, that at a late meeting he conducted, "the impenitent were called to the anxious seat, in a manner distinguished by any thing besides solemnity. At this time a scene of confusion often occurred, fitted for any other place than the house of God. Persons were urged to come forward to the anxious seat who had no feeling, and told that they had nothing to do with feeling, or that 'there is no way to get feeling but by acting.' Indeed, the idea of deep feeling was ridiculed. He said: 'It is not those who have the longest faces that possess the most religion. Some people make a god of solemnity.'" And from the accounts I have seen of his meetings, I should not suppose there could be any solemnity in them, nor much seriousness.

L. S. But how is this? You seem to be disposed to reckon nearly all the feeling that there is, as animal feeling, and of no value; and yet you are dissatisfied with the want of feeling.

Th. I do not suppose religion consists in animal feeling. But I suppose where the mind of a saint or sinner is deeply affected by divine truth, there will be feeling, and solemn feeling too, and I wish to see it in its proper place. I think Mr. Meek's saying is about right: "I am not afraid of any degree of feel-

ing which is produced by the clear exhibition of truth." There are certain great truths, which, if properly exhibited, will always produce feeling. The divine sovereignty, the divine justice, God's holy hatred of sin, and his determination to punish it in some instances according to its deserts, are subjects which I have seldom heard properly exhibited without producing a solemn feeling, very different from that kind of feeling which I have seen at protracted meetings under new-measure preaching.

Ard. Besides the mistaking of animal feeling for religion, there is also reason to suppose that selfish affection is often taken for true religion; and that both together make up all the religion of many high professors, at this day; and a large part of the religion of some true Christians.

Th. It has always been so in times of religious excitement. Very few will make distinctions, so as to guard against the false and spurious in their own experiences; and few preachers give sufficient instruction to enable their hearers to discourage the false and promote the true, in themselves or others.

L. S. I think you are too uncharitable. I admit your religion to be good; but you condemn mine. I do not see but that it is all pretty much alike.

Th. That is the trouble. You do not see how things differ which are directly opposite in their nature. And it has been difficult, in other times, to make people see. When Brainerd was thought to be dying, he was greatly affected with this consideration. He said, "God gave me great concern for his Church and interest in the world, at this time; not so much because the late remarkable influence on the minds of people was abated, as because that *false religion*—those heats of imagination, and wild and *selfish* commotions of the *animal affections*, which attended the work of grace—had prevailed so far. This was that which my mind dwelt upon almost day and night; and this to me was the *darkest appearance* respecting religion in the land; for it was this chiefly that had prejudiced the world against inward religion. And I saw the great misery of all was, that so few saw any manner of difference between those exercises which are spiritual and holy, and those which have *self-love* only for their beginning, centre, and end."

L. S. But I cannot see, after all, why it is not right to seek my own happiness, and love God for his goodness to me.

Th. It is the part of disinterested love to regard your own happiness according to its importance. But it is not the most important thing in the universe. And if you make it your great object in what you do, you transgress the law of love. It is also right that you feel thankful to God for his goodness to you, and make him suitable returns. But these returns

imply that you live to his glory, and make that your great object. In a letter to his brother, (a preacher,) just before his death, Brainerd says: "I must entreat you solemnly to attend to your public work; labor to distinguish between true and false religion; and, to this end, watch the motions of God's Spirit upon your own heart. Look to him for help; and impartially compare your experiences with his word. Value religious joys according to the subject matter of them. There are many who rejoice in their supposed justification; but what do these joys argue, but only that they *love themselves*? Whereas, in true spiritual joys, the soul rejoices in God, for what he is in himself; blesses God for his holiness, sovereignty, power, faithfulness, and all his perfections; adores God that he is what he is, that he is unchangeably possessed of infinite glory and happiness. Our joys will stand by us at the hour of death, if we can be then satisfied that we have thus acted above *self*, and in a disinterested manner have rejoiced in the glory of the blessed God. I fear you are not sufficiently aware how much *false religion* there is in the world; many serious Christians and valuable ministers are too easily imposed upon by this false *blaze*. I likewise fear you are not sensible of the dreadful effects and consequences of this false religion. Let me tell you, it is the devil transformed into an angel of light; it is a fiend of hell, that always springs up with every revival of religion, and stabs and murders the cause of God, while it passes current with multitudes of well-meaning people for the *height of religion*."

CHAPTER LI.

Ardent. Since Edwards and Brainerd, and many others, have so fully exposed the emptiness and worthlessness of all those religious experiences which consist in "heats of the imagination, and wild and selfish commotions of the animal affections," how is it that there can be so much danger of their prevailing now?

Thoughtful. Few are disposed to read works of that kind, or take heed to their own hearts. The natural heart is on the side of error. The current of addresses to sinners at protracted meetings, is adapted to excite such affections. They are urged continually with motives of interest. It is rare, indeed, that

we hear much else. "It will be so much better for you to become a Christian; you will be happier now, more respected by your fellow-men, and secure a place in heaven. But if you go on in sin, it will make you wretched here, and wretched hereafter." Such are the considerations continually urged. Who is ever urged to forsake sin because it is *wrong*? Whose conscience is ever pressed with the duty of loving God because he is worthy of it? If such things are ever heard at protracted meetings, I think it is but seldom. The offers of mercy, and the threatenings of wrath, are legitimate considerations to present to the impenitent; but they are not the only considerations, nor ought they to be the principal ones, nor ought they to be presented in the light of interest, but in the light of duty. It is the sinner's supreme attachment to his own interest, that constitutes the essence of his depravity; and it is to let go his hold upon this, that he is to be pressed. Whenever, therefore, the considerations that are urged upon him all go to increase his attachment to his own interest, and press him to cling to it with a firmer grasp, he is only led into a selfish religion, to his utter ruin.

Ard. Do any pretend to justify the practice of presenting selfish motives to sinners?

Th. Yes. A minister says of a four days' meeting he attended, "In the concluding sermon, the preacher said, that sinners being wholly selfish, nothing could arrest their attention but selfish motives, and that he felt warranted in presenting such motives." In an account of a protracted meeting in another place, several church members say, "We will not affirm that sinners were expressly taught to secure heaven as their chief object of solicitude and effort, but we fear that such an impression was very generally made. And we the more fear this evil, since we have heard that lax instruction was given at the anxious meeting, on the subject of submission and self-denial. One who took part in the meeting told sinners, that to be *willing to be saved* is going far enough in submission. And, on its being mentioned as a doctrine formerly taught in that place, that sinners ought to feel willing to submit themselves into the hands of God, to be disposed of forever for his glory, either in happiness or misery, just as he should see best, it was replied by a prominent conductor of the meeting, 'We know you have been so taught in this place; but that doctrine is from the pit. We want no such doctrine here.'"

Ard. These new-measure men have changed the direction about submission. Instead of using the language of the Bible, "Submit yourselves, therefore, to God;" their language is

“submit to Christ ; submit to be saved.” And they think this is carrying submission far enough.

Th. The obvious duty of rebels, to lay down their arms, and submit themselves to the disposal of the conqueror, when he has announced his determination to make some the monuments of his justice, and some the monuments of his grace, a duty which would be agreeable to every heart truly humbled, they change into “submit to be saved,” as if salvation was an object of submission at all, and not an object of desire. But it answers the purpose intended, if that purpose is to please the unhumbled heart, and produce a hope without submission to the penalty of the law.

Ard. I think I have seen an extract from a sermon, by one who is now a new-measure man, preached before he became imbued with new measures, which seemed to set this duty in its true light.

Th. I suppose you refer to the following : “But the question occurs, how are they to submit? submit to be saved? This is no matter of self-denial. Every selfish feeling of the heart would delight in this. Submit to be damned, without any desire for salvation, or any regard to the overtures of mercy? No. But submit to God’s sovereignty. Be willing to be disposed of according to his pleasure. Lie at his feet. Say, with Job, Though he slay me, yet will I trust in him. Feel a greater regard for the honor of God than for all created good. Seek not heaven from a supreme regard to your own happiness. Dread not hell from a supreme aversion to your own misery. But both seek the one and dread the other, from a supreme regard to the glory of God. Come, without any condition, lurking in some secret place in your heart, and say, Lord, do with me as seemeth thee good. Glorify thy great name.”

L. S. I presume that minister does not preach so now.

Th. Perhaps not. Nevertheless that would not render the statement less true. One who had been a hearer of his, and of several other distinguished operators in protracted meetings, says : “Selfishness is natural to fallen man ; and if it is encouraged but indirectly, it will be very sure to prevail. That form of it which consists in the pursuit of worldly good, may be strongly condemned ; and that form of it which consists in making our eternal interest our great object, may be more deeply rooted, and more extensively prevalent. This has been the tendency of nearly all the instruction I have heard at such meetings, and of the whole system of measures pursued. The grand difficulty in the way of the sinner’s conversion has been represented to be the love of worldly gratifications ; and sin-

ners have been exhorted to part with these for the joys of heaven. And to submit to this, has been the self-denial to which sinners have been urged. Instead of being called upon to submit to the justice of God they have been called upon to *submit to be saved*, as if every sinner did not already desire to be saved. The glory of God is, indeed, often spoken of, but it is the glory of his mercy, and not the glory of his justice and sovereignty. And such a view is given of God, and his glory, as entirely suits the selfish heart. I do not remember to have heard any warnings or cautions against being deceived with a selfish religion; and I suppose that such warnings and cautions, if they should happen to be given by any, would be considered out of place, and be strongly condemned."

Ard. Here is a distinction of great importance, to be made by those who would clearly understand the language of the Bible. Selfishness is strongly condemned by some of the new-measure men. But what do they mean by it? The love of worldly gratifications. This professing to condemn selfishness, while only one branch of it is condemned, and another branch of it is cherished and encouraged, is adapted to deceive.

Th. And so is that view of the glory of God, which exhibits nothing but his mercy, and throws a shade over his justice and sovereignty. It is the glory of his whole character which the true Christian loves. His justice is glorious, and his sovereignty is glorious, and his holiness is glorious; and if we do not love all that he is, and approve of all that he does, we cannot be reckoned among the number of his friends.

Ard. What is to be said in relation to the affirmation, that none but selfish motives can influence men?

Th. Motives of interest are not the proper motives with which to address moral agents. They should be addressed with motives of duty. Let the preacher instruct his hearers in the great truths of the Gospel. Let him hold up the divine claims founded on the character of God and the relations he sustains to us. Let him press these upon the consciences of men. And if he can get their attention, they certainly will feel. Motives of duty are more powerful than motives of interest. How many men have cheerfully sacrificed interest to duty? I cannot recognize that man as a Christian minister, who does not aim to address the consciences of his hearers, and press them with motives of duty.

L. S. After all, those who urge men with motives of interest, will make more converts than those who urge them with motives of duty, and are so afraid of selfishness as you appear to be.

Th. More converts; no doubt. But converts to what? and

converts from what? He can make converts without any change of heart. He can make converts from one modification of selfishness to another. But not converts from all selfishness to a disinterested religion.

L. S. No; and that is what I do not want to see. I want to see men converted from seeking their happiness in worldly things to seeking it in heavenly things. And I rejoice that thousands of such converts are made, while if any are converted to your disinterested religion, they are very few indeed.

Th. I cannot hope that very many are converted to true religion, while there is so little pains taken to expose error, and teach people what true religion is. I rejoice, however, that there is reason to believe that some are thus instructed and converted, even in these days. But I must regard it as a matter of mourning that converts to a selfish religion are multiplied, since I consider that as a fundamental and fatal error.

Arđ. How does it appear to be a fundamental error?

Th. It is Christian experience which makes Christians. If our experience is not Christian experience, but a counterfeit, we are wrong at the foundation. It is one of the fundamental truths of the Gospel, that God is worthy of supreme affection. Our Saviour says, "Thou shalt love the Lord thy God with all thy heart. This is the first and great commandment." What must we love him for? Selfishness answers, for his favors. Reason, conscience, Scripture answer, for his own excellent character. If I am right in loving him for his favors, and not for any intrinsic excellence in his character, then it is matter of indifference what his moral character is, provided only that he is kind to me. And if Satan were as kind to me as God is, and actually conferred as great favors upon me, it would follow that I ought to love him as much. But that cannot be. The character of Satan is bad, and therefore he is not an object of esteem. If God is to be loved merely for his favors, then the devils and wicked men in hell are justifiable for refusing to love and serve God. He shows them no favors. If it is right to love God merely for his favors, then those who receive no favors are under no obligation to love him, and commit no sin in refusing to do it. But God is a great, and glorious, and holy being, and all intelligent creatures are bound to love and praise him for his excellent character.

Selfish religion is a fundamental error, because it leads to deny any radical distinction between saints and sinners, and to a consequent denial of all the doctrines of grace. If religion consists in a supreme regard to our own happiness, all men have some of this, and so none are totally depraved. If none are totally depraved, none need to be made new creatures by

regeneration. And if none need regeneration, there is no need that God should have determined to regenerate any by an act of sovereign grace. Thus all the doctrines of grace are virtually denied, and there is no radical distinction between saints and sinners. On this scheme, there can be no distinction between true and false experience. If a selfish experience is right, and there is no better, then, as all are naturally selfish, there is no false experience, and all religions are radically alike.

L. S. That is just what I say; they are all radically alike.

F. W. I say so too; only let us have feeling enough. I have no good opinion of a speculative religion.

Th. This condemns, as unnecessary and useless, all the warnings of Christ and his apostles, to beware of false prophets and of false teachers, and to take heed, lest we be deceived. It also condemns all that is said about the hope of the hypocrite, the tares and the wheat, the stony-ground hearers, the wise and foolish virgins; and pronounces unnecessary and useless all the exhortations to self-examination, and to pray God to search and try us. And I believe it is felt to be so; for I never heard an advocate of selfish religion discuss any of these subjects.

Ard. I should think it would lead to a disregard of scriptural evidences of a change of heart, and lead to a dependence upon dreams, visions, impressions, and supposed revelations; or to a blind faith, without evidence, which is no other than presumption. All the scriptural evidences of a change of heart are the various expressions of disinterested love. Selfish religion leads to pervert or overlook these, and depend upon something else.

F. W. It leads me to depend upon the immediate witness of the Spirit. When the Spirit tells me that my sins are pardoned, and fills me with a rapture of love, I know by my feelings that I am a Christian. And I do not need to go so far round about to find something to call evidence.

Th. These immediate suggestions may be from another spirit, who wishes to deceive you. So he tells you a lie, and you believe it, and give yourself up to his guidance.

N. L. I believe that my sins are pardoned, that Christ and heaven are mine, without evidence from Scripture, sense, or reason. And it is written, "Faith is the substance of things hoped for, the evidence of things not seen."

Th. But your faith, not being founded upon evidence, is presumption. It gives only an imaginary existence to the things hoped for by you, and is no proof of their reality. You misapply and wrest the Scripture to your own destruction.

Selfish religion is a fundamental error, because it leads to wrong views of all the Christian graces, and makes the whole

Christian character totally different. Selfish submission is conditional, true submission is unconditional. Selfish love to God is for his favors, true love to God is for the excellence of his character. Selfish repentance is sorrow for sin on account of its consequences, true repentance is sorrow for sin on account of its own evil nature. Selfish faith is an acquiescence in the way of salvation through Christ, because it is safe for the creature; true faith is an acquiescence in it because it is honorable to God. The selfish man loves the brethren because he considers them his friends; the real Christian loves them because they are holy. The joy of the selfish man is joy in himself; the joy of the real Christian is joy in God. The same difference exists in every thing belonging to the Christian character. Every true Christian grace is disinterested; but every true Christian grace has a selfish counterfeit, which, though called by the same name, is of a totally different nature.

A selfish experience leads to a selfish practice. The great object of the selfish man is to secure his own happiness. This is the burden of his prayers. If he asks for other things it is always in subordination to this. If he asks for temporal blessings, he can ask with submission, because he knows not whether they will promote his eternal interest. But when he asks for the promotion of his eternal interest, he can exercise no submission. He has no greater object beyond this, to which he can make this subordinate. He says, "Deny us what thou wilt, deny us not this."

Ard. Yes; how often have I heard that prayer.

Th. How much better it would sound to have men say, "Father, glorify thy name."

CHAPTER LII.

Love-self. There is indeed a great difference between your views and mine in relation to Christian experience. But while yours appear narrow and selfish, mine appear large and liberal. My circle of charity is much larger than yours.

Thoughtful. If you mean that your views lead you to *think well* of a greater number than I can, that is doubtless true. But if you mean that your principles lead you to seek the good of a larger circle than mine, it is quite the reverse. I have been pleased with a comparison which a distinguished writer makes,

in one of his publications, between the laws of the material world and those of the moral world. *Attraction* is to the world of matter, the same that disinterested love is to the moral world. It belongs to every little atom on the surface of the earth to remain in its place, and in connection with its kindred atoms, to revolve around the sun, the centre of our material system, attracting and being attracted, according to its quantity of matter. But if a single atom were to take state to itself, and fly off from the surface of the earth high into the firmament of heaven, and claim to be the centre of the material system, and require suns and planets to revolve around it as the acknowledged centre of attraction,—this would resemble a rational creature who makes himself his supreme object, and who wishes the Creator and all his creatures to make *his* good *their* centre of attraction. But because we deny to this atom the place of a common centre for the system, has it therefore no appropriate place? Certainly, it had its proper place. It was the place of an atom; and it behooved it to cleave to the surface of the earth, and in connection with its kindred atoms, to attract and be attracted; and in a steady and orderly manner to revolve round the real centre of the system. If this atom is not acting in character, when it seeks to make all other bodies revolve round it, so neither is any man or angel who sets himself up as the supreme object, and seeks to make all other beings subordinate to him.

Ard. What further proofs have you that selfishness is wrong?

Th. The common sense of mankind condemns selfishness as wrong. Every man blames others for exercising it contrary to *his* interest. If a man is kind to us, and performs many services for us, and professes great regard for us, and we discover that it is all to accomplish some selfish scheme of his own, we never fail to despise him for so doing. The professions of friendship and esteem, which men of the world think politeness requires them to make to each other, are all professions of disinterested and impartial regard. If understood otherwise, they would be considered an insult. The common sense of mankind decides that every interest and every object ought to be regarded according to its real worth. There is an inherent worth in some things above that of others. The good of a whole community is of more importance than that of any individual of that community. The life of a man is worth more than the life of an insect. The happiness of God is worth more than the happiness of Satan. These things are self-evident. And it is therefore self-evident that the inherent worth of these things, so far as it can be discovered, is the proper measure of my

regard. But so far as I am selfish, I wholly disregard the inherent worth of things, and regard them only so far as I think it for my advantage.

There is no obedience to God in selfishness. He says: "Whether ye eat, or drink, or whatsoever ye do, *do all to the glory of God.*" Whatsoever we do—whether for this world or the next—whether we eat, or drink, or labor; whether we seek to promote our own comfort, or the comfort of those around us; whether we seek to secure the salvation of our own souls, or the souls of others—there is one rule—there is one ultimate end—we must "*do all to the glory of God.*" But selfishness makes *self* the supreme object. There is no true love to man in selfishness. Some deny their obligation to seek the glory of God, and yet admit their obligation to love their neighbor as themselves. To do that, is to regard his good as our own, to regard each for its own sake, and in proportion to its real worth. It is to be disinterested or impartial in our regard to each. But if we are selfish, the good of another is viewed as of no importance to us, unless it can be made subservient to our own. His holiness, his happiness, his life here and forever, are regarded as nothing, unless they contribute to our advantage. Such feelings are odious and wicked.

Selfishness is opposed to the supreme good, and would sacrifice it. It sets up a private good as the supreme object, and regards the public good, when it comes in competition with it, as worth nothing. Place the greatest good of the universe in opposition to this private interest, and selfishness would sacrifice it all. It has been said to an individual, "If your eternal happiness must be given up, or that of all others, God himself included, which would you choose?" and the answer has been, "Let *my* happiness be secured, whatever becomes of the happiness of all others. Let God be dethroned, and the happiness of the whole universe besides be given up, rather than *mine.*" This has shown the supreme selfishness of the heart in its true colors. Such indeed it is. And if a worse temper than this can be found in any part of the universe, let it be shown in what it consists.

It needs no other temper than selfishness to account for any sin that ever was committed. What prompted Satan to rise in rebellion against God, but the desire of exalting himself? What argument prevailed with our first parents to join in that rebellion, but the promise of great advantage? What occasions all the wars among men, with their attendant crimes, but the selfish passions of men? Self gratification, in various ways, is evidently the object aimed at, by all the wicked, in all their various transgressions of the law of God. And if all moral evil con-

sists essentially in selfishness, and nothing worse needs to be supposed, in order to account for all the crimes that have ever been committed, it is plain that selfishness is wrong.

The Scriptures condemn selfishness, and require the contrary temper. The apostle speaks of it as a great evil, that "*all seek their own*, not the things which are Jesus Christ's." And in warning Timothy of the perilous times which were to come, he said, "*for men shall be lovers of their own selves.*" Our Saviour condemned those who followed him from selfish motives. Satan could bring no greater accusation against Job than that of being selfish in his regard to God; and our Lord says: "If ye love them which love you, what thank have ye? for sinners love those that love them." The divine injunction is: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." And if we ask what kind of love is required, the Scripture informs us: "Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, *seeketh not her own.*" This is the opposite of selfishness. To the same purpose are other declarations: "Let no man seek *his own*, but every man another's wealth, (or welfare). Even as I please all men in all things, not seeking *mine own profit*, but the profit of many, that they may be saved. Look not every man on *his own* things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

These considerations sufficiently prove that selfishness is wrong. It is condemned uniformly by the Scriptures; and it is condemned by the common sense of mankind, and by every enlightened conscience. All selfishness is sin. Selfish religion is the religion of the unrenewed heart; and if trusted in, it will destroy the soul. "Except a man be born again, he cannot see the kingdom of God." He may be greatly changed, without being born again. He may be changed from one degree of selfishness to another, or from one modification of selfishness to another, and yet be selfish still. He may be turned from seeking the things of this world to seeking the salvation of his soul. He may embrace a kind of religion which makes his own happiness his supreme object, and leads him to seek it because it is *his own*. He may be much engaged in this religion, and yet be wholly selfish in it all. And if his religion is wholly selfish, it is wholly sinful, and will not stand in the great day.

You have, then, the grounds of our fears in relation to the converts of the protracted meetings, and the new-measure revivals, which have been so triumphantly proclaimed. We fear that a large part of them are the subjects of a false experience, made up of animal feeling and selfish affection. And we fear

so because we think the means used to promote these conversions are adapted to produce animal feeling and selfish affection, and not adapted to produce genuine conviction of sin, or true conversion to God.

L. S. What would you have done to produce genuine conversions ?

Th. I would have truth and duty exhibited, and pressed upon the consciences of men. If true love to God consists in a cordial approbation of his character, it is necessary that that character should be exhibited and kept before the mind. If conviction of sin is to be produced for the neglect of loving God supremely, the divine character must be exhibited, in its true light, so that the sinner may feel that he is bound to approve of it. Nothing is more certain, than that the proper objects of holy affection must be before the mind, in order to the existence of those affections. We cannot love an object which is not thought of. We cannot love God without thinking of God. We cannot repent of sin without thinking of sin. And so of the other Christian graces. The proper objects of those affections in which the various Christian graces consist, must be before the mind, in order to the existence of those affections. If a partial and inaccurate view of the divine character is before the mind, it is impossible there should be a clear and vigorous exercise of love to God. If an entirely false character is before the mind, it is plain that the approbation of that would not be love to God, but love to some other being. Now, in some instances, I think the character exhibited for the character of God is so entirely erroneous, that true love to God cannot be exercised towards it. In many of the discourses I have heard among new-measure men, such a representation has been given of the divine character as is entirely agreeable to the natural heart. In this case you have only need to do something to excite feeling enough to gain the sinner's attention, and make him wish to secure his salvation. Then present such a view of the divine character as the natural heart already loves, and ask if he loves it; and your work is done. He thinks he is a convert, while he has not even been the subject of conviction. To produce a true conversion, you must proceed in a different way. The mind of the natural man is enmity against God. The sinner needs to see this. He needs also to be convinced that he is without excuse in this enmity. The true character of God needs to be exhibited, and held before the mind till it is clearly seen.

The sinner who attends to this, commonly finds no difficulty in being sensible of his enmity to it. A holy sovereign, having mercy on whom he will have mercy, and hardening whom

he will, doing all for his own glory, and working all things after the counsel of his own will, is seldom clearly exhibited without making the sinner sensible that he is displeased with it. Some believe it true, and think they must be reconciled to it, in order to be saved; and so choose to hear it, rather than abandon all prospect of ever being saved. Some have such enmity excited, that they will not continue to hear it. And some persuade themselves to believe it is not true, and take effectual measures to prevent being annoyed with it any more. But some, when it so pleases a sovereign God, have their minds arrested, and held in the attitude of attention to it, painful as it is. They are made to look at it, till they see its bearing upon their case. Their enmity against the divine sovereignty, their heart-rising against the hand that holds, and governs, and disposes of them, becomes sensible. They are convinced that God is right, and that they are wrong. They are convinced that they ought to love him for those very traits in his character for which they hate him. They are convinced that they have no excuse for being unwilling that God should reign. They see no help for them, but in the bare possibility that it may be his sovereign determination to glorify his mercy in their salvation. And while they contemplate this bare possibility, they feel themselves driven almost to despair, by the consciousness that there is no hope in themselves. The more their own interest appears in danger, the more earnestly they cling to it, and with a firmer grasp. They know they must let go their hold, and leave it at the divine disposal. But this seems like death to them. In this situation, while they were looking for death rather than life, and contemplating the justice of that penalty of the law, which seemed inevitable, an unusual sensation flashed across their minds—how just and glorious is that penalty!—how right that I should suffer it!—how worthy of praise is God for inflicting it!—how glorious is his sovereignty!—how suitable it is that he should reign, and dispose of every creature as he sees fit!—how wonderful is the mercy that saves any of our guilty race!—and how proper it is that God should have mercy on whom he will have mercy, and harden whom he will!—that he should take the same lump, and mould a part into vessels of mercy, and a part into vessels of wrath! Since all deserve to perish, what daring impiety is it for any to complain that others should be saved, while they are treated according to their deserts.

Such feelings as these I expect to see produced, when these truths are kept before the mind, and it pleases a sovereign God to operate upon the hearts of sinners by his Holy Spirit. And I should have far greater hope that such conversions would

wear well, and that a greater proportion of them would prove genuine, than where these truths are not exhibited.

L. S. You say nothing of prayer. Do you mean to make that of no account?

Th. By no means. But I would have no undue importance attached to it as a medium of religious impression. I think it has been altogether exalted out of its place, by new-measure men. It is said of the apostles, that they "so spake, that a great multitude, both of the Jews, and also of the Greeks, believed." So *spake*, not so *prayed*. Paul says, "it pleased God by the foolishness of preaching to save them that believe." Not by the efficacy of praying. And he grounds his appeal to the elders of Ephesus, that he is pure from the blood of all men, not on the fact that he had *prayed* as he ought for them, but that he had not shunned to declare unto them all the counsel of God. Yet, I believe that as Paul may plant and Apollos water in vain, unless God give the increase, we should pray for the Holy Spirit to give the word success. Paul often asks the prayers of Christians, for himself and his fellow-laborers, that they may be made faithful. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel." "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." But while prayer is an important part of the divinely appointed instrumentality for the conversion of men, I think it necessary to observe that it is unscriptural to represent it as the chief instrument of religious impression, as new-measure men have done.

L. S. Perhaps you have reference to what you consider errors in relation to the prayer of faith, and female praying, and the like.

Th. I had a particular aspect of the matter in my mind. It was the influence which the prayers which are offered for sinners in their presence and hearing may have upon their minds. If they are so expressed as to excite the expectation in the minds of sinners, that *now* they shall be converted, because they are prayed for in such a manner, I can scarce think of any one thing which seems likely to do more to deceive them with a false hope. When sinners are awakened, they fly to their own doings with redoubled diligence, and trust to them with greater confidence, expecting to save themselves by their own efforts. The tendency of the divine influence which is operating upon their minds, is to drive them from these refuges of lies, and bring them to self despair. All our labors

with them, and all our prayers for them in their hearing, should tend to the same end. They must be slain by the law, before they can be made alive by grace. I would have sinners prayed for, therefore, in such a manner as to lead them to feel that they are in the hands of a sovereign God, and that there we wish them to be; and that to his disposal we wish to submit them, as well as ourselves, and all other interests, for time and eternity.

Ard. The praying most common among new-measure people, is very different from that.

Th. Yes; different in many respects. Besides its being adapted to lead sinners into a false hope, it is adapted to do much mischief in various ways. I would have every-body encouraged to pray in the presence of others, in order that they may become qualified for the acceptable and profitable performance of this duty. But I think for a young convert, it would be better to have him do it in the presence of a very few, who could take a suitable opportunity to point out his defects to him, and have them corrected. I would by no means have those very young, and very ignorant, take part in the public prayer-meetings. Every thing there ought to be done judiciously, and with an eye to the good of those present. Men of education and improved taste are sometimes—and it is desirable they should be often—present at such meetings. And nothing ought to occur, which will give to religion a repulsive aspect, nothing to offend the finest taste or shock the nicest sensibility. Let those who are not prepared for the acceptable and profitable performance of this duty, whether through inexperience, want of education, want of good sense, or any other defect, be taught to keep back, and exercise their gifts in smaller circles, till they can perform the duty in a manner that will not bring the worship of God into contempt, as has been too often done.

CHAPTER LIII.

Love-self. I have heard some new-measure men represent true religion as disinterested, and speak of selfish religion as wrong, who did not carry their sentiments to such a length as you do, and with whom I could, on the whole, get along pretty well.

Thoughtful. How did they explain their sentiments, so as to be more agreeable to you?

L. S. They consider happiness as the great good which every being must aim at, as an ultimate object; and misery as the great evil to be avoided. Holiness they consider a good, because it is the means of happiness; and sin as an evil, because it leads to misery. Their idea of the goodness of God is, that he places his happiness in promoting, as far as in his power, the happiness of his creatures. When he is said to do all things for his own glory, they understand it to mean, that he does all with a view to promote the highest happiness of his creatures. The glory of God consists in his goodness. His natural perfections, his infinite knowledge, his almighty power, his universal presence, would be objects of terror, if not under the direction of infinite goodness. Now, if his goodness consists in seeking the greatest happiness of his creatures, and it is his glory to make them all as happy as possible, there seems to be an inseparable connection, if not an identity, between the two. To seek the highest happiness of creatures, and to seek the glory of God, seems to be about the same thing.

Th. Let it be taken for granted that happiness is the greatest good; that God finds his happiness only in communicating happiness to others; that the only object he could have in making creatures, was, to exercise his goodness in communicating happiness to them; and it is easy to come to the conclusion, that, since the glory of God consists in his goodness, the highest glory of God is promoted by securing the highest happiness of his creatures, and by nothing else. This view of the glory of God must be entirely agreeable to the natural temper of mankind. That temper is to seek their own happiness; and it leads them to love all those who appear to them to be desirous of securing it, and ready to do all they can to accomplish that end. And they are highly pleased to have a being of infinite knowledge and almighty power, engaged with all his heart, in endeavoring to secure that which they most of all desire. And if they can thus identify the glory of God with their own happiness, they are quite willing to adopt the language of Scripture, and profess to do all to the glory of God, understanding it, as they do, to mean that which is inseparable from their own highest happiness. Thus, I think, men may deceive themselves, and think they are seeking the glory of God as their supreme object, when they are perfectly selfish after all.

Ard. It would need no change of heart for the sinner to love God, if that were a correct view of the subject.

Th. No. And I once read a book, which represented the great change in regeneration as the work of the Holy Spirit *enlightening the understanding*, to see the true character of God, upon which the heart was represented as coming right of course. This view of the glory of God must have been the foundation of that scheme of regeneration. For, as soon as any selfish creature views God as seeking his happiness, in a way that is agreeable to him, and doing all he can to promote it, he will love him of course. This was a book professedly Calvinistic. But I saw the same view of the matter, in substance, in a Swedenborgian book, where the atonement was represented as the same with reconciliation, and the design of Christ's coming into the world was represented to be to reconcile men to God, by bringing God so near that they could see him in his true character, when they would love him of course.

Arđ. If all that is wrong in the sinner is his ignorance; if he is only under a mistake, he might be reconciled to God, by having his ignorance removed. But, as the sinner's heart is enmity against God; if he is led to love God by a change in his view of his character, it can be only with a selfish love.

L. S. But, methinks there is something very pleasant in that view of the divine character, which makes the glory of God consist in his promoting the greatest possible happiness of his creatures.

Th. Very pleasant, of course, it must be, to a perfectly selfish heart.

F. W. I should think that you, who pretend to so much disinterestedness, would be ashamed to confess that you are not pleased with that view of the divine goodness.

Th. You seem to forget that disinterestedness regards all things according to their intrinsic importance, so far as that is seen. If I am disinterested, I cannot regard the happiness of creatures as a supreme object, because it is not the most important object in the universe. The glory of God is a much more important object.

F. W. Yes; but the glory of God consists in goodness.

Th. Certainly; but what then?

F. W. Why, his goodness prompts him to communicate all the good he can, and make all as happy as he can.

Th. Why does it not lead him to save all, then?

F. W. Because he cannot. They reject the offer, and compel him to punish them.

Th. You think, then, that he wishes to save all; that he wishes all would consent to be saved; and tries to make them willing, but cannot.

F. W. I do; and I think he would be more glorified in saving all, than he is in saving a part. And, consequently, if you desire his glory above every thing else, you must desire to have all men saved.

Th. When looking at the good of creatures only, benevolence certainly leads to desire their happiness. But we are not at liberty to confine our regards to creatures only. We must extend our regards to God, as well as to creatures.

F. W. A regard to his glory would lead you to desire the salvation of every creature, since his glory would be best promoted by having all saved.

Th. Do you not think he will be glorified in the punishment of the wicked?

F. W. Yes; but less than he would be in their salvation.

Th. How does that appear?

F. W. Mercy and justice are both exercised in the salvation of a sinner, but justice only in his punishment. The justice of God is sufficiently manifested in the atonement; and mercy is manifested in the pardon of a sinner. So that I think it right to say that God is more glorified in the salvation of a sinner, than he is in his destruction.

L. S. And I think God would be most glorified in the salvation of all men; and that if any are lost, it is so much lost from the glory of God.

Th. The greatest glory of God requires the most perfect exercise, exhibition, and gratification, of all his perfections; not one or two alone, but all. And infinite wisdom has devised a plan which is best adapted to secure this, which it is now carrying into effect, in the works of creation, providence, and grace. It is plain that his grace and mercy could have had no opportunity to be exercised, if there had not been guilty and miserable creatures on whom to bestow favors. It is equally plain that his vindictive justice could have had no opportunity to be exercised, if there had been no guilty creatures to be punished according to their deserts. If the highest glory of God consists in the most perfect exercise and display of all his perfections, it is plain, that the highest glory of God required the existence of a world of sinners, of whom some shall be saved and some lost; and his wisdom and sovereignty are exercised in determining how many of each, and who shall compose each class. If all should be lost, mercy would not have its perfect exercise; and if all should be saved, justice would not have its perfect exercise. By the most perfect exercise of the divine perfections, is meant such a harmonious exercise of the whole, as furnishes the most perfect gratification of the whole, and shows their beauty to the best advantage.

L. S. But justice had its perfect exercise in the sufferings of Christ; and there is no need that any should be lost in order to glorify that attribute.

Th. Then all must be saved. For if the glory of the divine justice does not require the destruction of those who are lost, and the highest glory of God will be sacrificed if they are not saved; then, certainly, they will be saved. But it is not true that the sufferings of Christ furnished an exercise of the vindictive justice of God. The Father did not *punish* the Son. He ever regarded him as his beloved Son, in whom he is well pleased. Vindictive justice is exercised in punishing the guilty. He suffered the just for the unjust. His sufferings, voluntarily endured for sinful men, furnished a sufficient ground for the offer of mercy to them, and a sufficient security that when pardon should be bestowed upon the penitent for the sake of his atonement, none should take encouragement from that to commit sin in the hope of pardon without an atonement. But his sufferings were not the evil threatened in the law to those who transgressed. That evil was eternal death; and he did not suffer eternal death. He did not suffer the punishment which was due to sinful men; that punishment is *remitted* to such as believe in Christ. His sufferings furnished no exercise of vindictive justice, but only of public justice. By them God secured the honor of his government, and showed how he could be just to himself, while forgiving sin. When he makes the offer of pardon, all reject it. But it is desirable that some should be saved, for the glory of his mercy, and some punished for the glory of his justice. And so he has determined it shall be.

F. W. But is not God more glorified in the salvation of a sinner, than he is in his destruction?

Th. If you mean to ask, whether God is not more glorified in the salvation of Paul, than he would have been in his destruction; I answer, yes: and the reason I have to think so, is, that God has actually saved Paul; and I believe he always does that which is most for his glory. And, on the same ground, I should affirm, that God is more glorified in the destruction of Judas, than he would have been in his salvation, because he has actually destroyed Judas. If the meaning is, whether God is not more glorified in the salvation of Paul than he is in the destruction of Judas, I cannot tell; I have no means of knowing. More things need to be known, in order to answer that, than I have at present the means of knowing. If the meaning is, whether God is not more glorified in the salvation of one, than he is in the destruction of another, whose degree of guilt is the same, and whose capacities for enjoyment

and suffering are the same ; I cannot tell ; and I can think of no use it would be to me to know, if I could. If the meaning of your question is, whether, if we take an individual sinner, who is now alive, and unconverted, we have not reason to believe that God would be more glorified in saving than he would be in destroying him ; I answer, no ; we have no reason to believe so. For, if we had, we should have the same reason to believe that God will save him ; since he will certainly do that which is most for his glory ; and we have no information beforehand with respect to sinners around us, which it is most for his glory to save, and which it is most for his glory to destroy.

F. W. How *can* God be glorified in the destruction of a sinner ? That is very dark to me.

Th. The highest glory of God requires the most perfect exercise of his justice, as well as of his mercy. Justice is as essential an attribute of God, as mercy is ; and it is too much for sinful creatures to say, that it is not, in itself, as glorious an attribute, and that it is not as desirable that it should have its most perfect exercise. Indeed, I can see no reason why any should think it less glorious than mercy, unless it is because they are selfish creatures, and regard their own happiness more than the glory of God. It is perfectly natural that such should be particularly displeased with that part of the divine character which they fear will require the sacrifice of their interest, which is all they value. But holy beings *must* love the vindictive justice of God. None can be holy who do not. It must appear an amiable attribute in their eyes. For it is the very nature of holiness to hate sin. And the punishments which God inflicts upon the wicked, in the exercise of his vindictive justice, are nothing but the proper tokens of his disapprobation of them for their wicked conduct. If there were but one creature in the universe, and he a sinner, it would be inseparable from the holy nature of God to disapprove of that sinful creature ; and the honor of God would require, that he should let that creature know his disapprobation, by proper tokens, that he might not vainly think God was altogether such a one as himself. If holiness is beautiful, then hatred of sin is equally beautiful ; and it is beautiful to have it manifested by proper tokens ; and all who love holiness must desire to see it done. And as long as holiness shall appear beautiful in the eyes of the holy inhabitants of heaven, it will appear desirable to them to have God continue the tokens of his disapprobation of sin, by the everlasting exercise of his vindictive justice upon the workers of iniquity. And it ought not to be forgotten, that the value which God puts upon the mercy of the Gospel, which sinners reject, will be clearly seen in the punishment

which they endure for that rejection. Nor ought it to be overlooked that there is another good end to be answered by the everlasting punishment of the wicked. It is difficult to conceive how the greatness of the grace and mercy of God towards them that are saved should be seen, in the clearest light, without a living example before the eyes of intelligent beings of what they deserved, and from what divine grace and mercy have delivered them. The endless punishment of the wicked will furnish such an example. And while all holy beings "shall go forth, and look upon the carcasses of the men that have transgressed against the Lord, while their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all good beings," they will return with higher views of the grace of God towards the redeemed, and be prepared to sing with higher notes the wonders of redeeming love.

L. S. It seems to me a horrible doctrine, to teach that some must be lost forever, for the purpose of making the rest happier.

Th. There is no such doctrine taught, that I know of. It is a gross perversion of the truth, thus to represent it. The doctrine is, that some must be punished for the glory of God, to furnish the most perfect exercise and exhibition of his glorious justice.

L. S. You seem to take pleasure in contemplating the exercise of vindictive justice; but I cannot. I have no heart to delight in it.

Th. I am sorry you have not; for praising God for his justice has made a part of the worship of the scripture saints, and it will form a part of the employments of heaven. And if you have no heart to relish the employments of heaven, how can you expect to be received there? When God destroyed Pharaoh at the Red Sea, "then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is a man of war; the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" The 136th Psalm is similar. "O give thanks unto the Lord; for

he is good: for his mercy endureth forever. To him that smote Egypt in their first-born: for his mercy endureth forever. And brought out Israel from among them: for his mercy endureth forever. With a strong hand and with a stretched out arm: for his mercy endureth forever. To him which divided the Red Sea into parts; for his mercy endureth forever: and made Israel to pass through the midst of it; for his mercy endureth forever: but overthrew Pharaoh and his host in the Red Sea; for his mercy endureth forever." In Rev. 15, John saw the heavenly hosts with the harps of God, singing the song of Moses and the Lamb, and praising God for executing his judgments upon the wicked. In the 18th chapter upon the destruction of mystical Babylon, it is said, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." And in the 19th chapter, "And after these things, I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia; and her smoke rose up forever and ever."

CHAPTER LIV.

Love-self. I confess that I cannot take any pleasure in the contemplation of such scenes; and if you can, I do not envy you your feelings.

Thoughtful. Not take pleasure in those things in which the heavenly hosts take pleasure?

L. S. I do not see how the heavenly hosts can be justified in rejoicing in the misery of those that are destroyed. That seems to me like malevolence, and not like the benevolence you boast of.

Th. You confound things that differ widely. None of those passages of Scripture imply that the inhabitants of heaven or saints on earth rejoice in the misery of those that are destroyed. That would, indeed, be malevolence. But they may rejoice in having justice done. And they may praise God for doing right in the execution of his judgments. When the Israelites had crossed the Red Sea in safety, and God had destroyed the

Egyptians, it would have been according to the dictates of selfishness for the Israelites to exult in their deliverance, and triumph over their fallen enemy. A malignant pleasure in the sufferings of their enemy, would have been in character for selfish men. But Moses was a benevolent man. Moses regarded the good of the Egyptians according to its importance; and he regarded the good of Israel according to its importance. But he regarded the glory of God more than both. And when God, for that time, gave up the good of the Egyptians, and secured the good of Israel, and made a glorious display of his own justice and power upon the Egyptians, Moses rejoiced in the divine perfections, and praised the Lord for the glorious display of them which he had made. And so in the other cases. Holy beings rejoice in the exercise of the divine justice, but not in the misery which the wicked endure. I beg you to bear this distinction in mind, and not ascribe to the Scripture worthies a malignant pleasure, which their very souls would abhor. And I ask also, that you would not do me the injustice of ascribing to me the attempt to justify the indulgence of malevolent feelings, because I do justify the exercise of the divine justice, and insist that it is a glorious attribute, and worthy of the praise of all intelligent creatures.

L. S. And if you can praise God for the execution of his judgments, why can you not pray for his justice to be exercised, in the destruction of the wicked?

Th. There are some instances on record of such prayers; but I do not suppose they are intended for our imitation. They were offered by inspired men, who knew that the persons for whose destruction they prayed were devoted to destruction; and doubtless they had their minds directed to the exercise of the divine justice in the case, as something desirable and glorious. We are not prophets, nor inspired men; and though we know that the exercise of justice is desirable, as well as that of mercy, I think we are not called upon to select the objects of it. While we leave all men to the divine disposal, in cordial submission, we are certainly permitted to pray for blessings upon them.

Ard. The prayers of inspired men for the destruction of the wicked, have always appeared a difficult matter to explain. But I think I see it now.

Th. Some have tried to get rid of the difficulty, by saying that the words were wrongly translated, and ought to be rendered in the future tense. And others by saying, that the Psalmist speaks in the name of the Lord Jesus Christ, and rather pronounces the judgment of God, than prays for it. But if both these things should be admitted as applicable to

some cases, they are not applicable to all. There are some cases where the inspired writer clearly prays for the destruction of his enemies. We cannot suppose he does this from any revengeful or malevolent feelings, but that, knowing by the spirit of inspiration, that these persons were devoted to destruction as monuments of the divine justice, he desires to have the justice of God thus glorified. "Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee."—"Consume them in wrath, consume them that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth."—"Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them."—"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."—"Render unto them a recompense, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger from under the heavens of the Lord." These are a few specimens out of many. But they are sufficient to show, that holy men of God, speaking as they were moved by the Holy Ghost, often prayed for the exercise of the divine justice. And if we consider this, in connection with the songs of praise which have been uttered under the influence of the same spirit of inspiration, I think we shall see abundant reason to conclude that the exercise of divine justice is as really desirable as the exercise of divine mercy, and that God is as worthy to be loved and praised for the one as he is for the other.

Ard. It has been intimated in some of our discussions, that happiness is commonly held up as the great good which is to be sought, and misery the great evil which is to be avoided. Is that the real opinion of new-measure men?

L. S. It is the opinion of some of them, I know. Whether it is of all, I do not know. It is mine, however.

Th. What, then, do you consider holiness and sin?

L. S. I consider holiness to be the means of happiness, and sin to be the means of misery. Holiness is good, because it tends to happiness. Sin is evil, because it tends to misery. And sin would be just as good as holiness, if it only had an equal tendency to happiness.

Th. That seems to me to annihilate the distinction between natural and moral good, and between natural and moral evil: and to resolve all good and evil into a calculation of loss and

gain. It makes *utility* constitute virtue; and allows to God no other sort of excellence than belongs to the *sun*, which is so useful to us.

L. S. Pray, what is virtue, other than the means of happiness? and what is sin, other than the means of misery? "I know that virtue is good as the means of happiness: what else is it good for?"

Th. Virtue is good, because it is *right*; and sin is evil, because it is *wrong*. That virtue is *right*, or worthy of esteem in itself, is its moral goodness; that sin is *wrong*, or worthy of disapprobation in itself, is its moral evil. If virtue tends to happiness, that is a natural good; and if sin tends to misery, that is a natural evil. For the sake of illustration, it may be observed, that virtue is moral beauty. As natural beauty is that assemblage of natural qualities, which, seen by the natural eye, excites pleasure in the beholder; so moral beauty is that assemblage of moral qualities, which, contemplated by the mind, excites the esteem of the beholder. The beholder of natural beauty does not stop to inquire whether those qualities can be made useful to him, before he decides whether to be pleased or not. He is pleased with the beauty itself. So the beholder of moral beauty does not stop to inquire whether those qualities can be made useful to him, before he decides whether to esteem them or not. He sees that the moral beauty itself is worthy of esteem.

L. S. I think we ought to inquire into the tendencies of things, before making up our judgment. The fruit which looks very fair and tempting may be poisonous.

Th. You seem to confound things again. I was speaking of what was beautiful to the sight. And I insist that that does not depend upon considerations of utility. Place a man before a fine picture, or a good piece of statuary, and see its effect upon him. Does he wait to inquire what *use* he can make of them, before he gives them his admiration? What has beauty to do with calculations of loss and gain?

L. S. That is only natural beauty; and yet men look at that for the pleasure it gives.

Th. But why does it give them pleasure? That is the question. Not calculations of profit. It gives them pleasure to look at it, because it is beautiful. It is the intrinsic excellence of the thing which is viewed with pleasure, and not any tendency it is supposed to have for the advancement of their interest. So it is with moral beauty. Place a right action before the mind, and it is seen and felt to be worthy of esteem, before there is any time to inquire of what *use* it can be made. Look at the self-denial of Moses, in refusing to be called the son of

Pharaoh's daughter, that he might share the lot of the people of God, and who can withhold the acknowledgment that it was a praiseworthy act? Look at the treachery of Judas in betraying his Lord for thirty pieces of silver, and who can help feeling that it was a base act, and worthy of disapprobation? Who can, without violence to his own conscience, pretend to say that malice, and hatred, and envy, and ingratitude, and falsehood, and fraud, and treachery, and cruelty, have no moral character in themselves, but are only to be avoided because the contrary virtues are more useful? No. As the contemplation of natural ugliness displeases the natural eye, and excites an emotion of disgust, by what it is in itself, without our waiting to calculate its inutility, so the contemplation of moral deformity excites an emotion of disgust, by what it is in itself, without our waiting to calculate its inutility. There is a right and a wrong in the nature of things, fixed and immovable as the throne of the Almighty.

L. S. What do you mean by the nature of things?

Th. I mean the nature of God, the nature of creatures, and the nature of right and wrong.

L. S. If God had made creatures differently, might not right and wrong have been different?

Th. If God had made creatures with different capacities, and placed them in different relations, the modes of expressing right and wrong feelings towards each other might be different. But right and wrong feelings would be the same. As divine power could not make a square a triangle, nor a circle a square, so it could not make virtue vice, nor vice virtue. It could not make falsehood praiseworthy, and truth blameworthy. It could not make ingratitude lovely, nor turn filial reverence into a crime. While God is what he is, and creatures are what they are, it cannot be otherwise than their duty to love him, and obey him, and trust in him. It cannot be otherwise than their duty to love their neighbor as themselves, to do justly, love mercy, and walk humbly with their God. Virtue will deserve their esteem for its own excellence, and sin will deserve their abhorrence for its own turpitude.

L. S. I do not wish to trouble myself with any inquiries into the nature of things. The divine command is enough for me.

Th. But it is not enough to satisfy a rational creature, who means to exercise the faculties God has given him; nor is it enough to meet the divine requirements.

L. S. Do you mean to dispute the divine commands, and set up your philosophy above the word of God?

Th. By no means. But God himself requires us to examine

his ways, and see whether they are right. "Hear now, O house of Israel; is not my way equal? Are not your ways unequal?"—"O my people, what have I done unto thee? and wherein have I wearied thee? Testify against me."—"Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?"—"Why even of yourselves judge ye not what is right."—"Is God unrighteous who taketh vengeance?" If the mere will and command of God were enough, what mean these appeals? If there were no standard of right but the divine will, they would be entirely out of place. But there is a standard of right in the nature of things, to which God himself is conformed, and to which all his works and ways are conformed. This Abraham pleaded, in his intercession for Sodom. "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: shall not the judge of all the earth do right?" If there is no standard of right but his mere will, it should be, "shall not the judge of all the earth do as he pleases?" Moses says, "He is the rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity; just and right is he." And the Psalmist says, "The Lord is righteous in all his ways, and holy in all his works." All this supposes some standard of right, to which all his ways are conformed, and which is not mere will.

L. S. Do you feel at liberty then, when a divine command is brought to you, to postpone your obedience, till you can examine and try it, by your imaginary rule of right; and then disregard it if it does not appear to agree?

Th. Certainly not. Having ascertained that God is infinitely wise and good, I know he will command nothing but what is right. When, therefore, his command comes to me, I have no hesitation as to its rectitude. Its being his command, is a sufficient proof that it is *right*. But since he has made me a rational being, and invited me to examine his ways, to discover their rectitude; and since he claims my approbation and praise for the rectitude of his ways, I feel it my duty to examine them, and endeavor to discover their excellence; that my praise may be the expression of intelligent and cordial approbation, and not a mere blind adulation of I know not what.

L. S. After all, why may not right be considered that which is most conducive to happiness, and wrong that which produces misery?

Th. I will endeavor to show that it is otherwise. Holiness is clearly exhibited in the Scriptures as something worthy of

approbation in itself ; and sin is exhibited as something worthy of disapprobation for its own evil nature. To the Lord Jesus it is said, "Thou lovest righteousness, and hatest wickedness ; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." It is not the love of happiness, and the hatred of misery, that is spoken of as his crowning excellence ; but his love of right, and hatred of wrong. "These six things doth the Lord hate ; yea seven are an abomination unto him ; a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren."—"The fear of the Lord is to hate evil : pride and arrogancy, and the evil way, and the froward mouth do I hate."—"These are the things that ye shall do ; speak ye every man the truth to his neighbor ; execute the judgment of truth and peace in your gates ; and let none of you imagine evil in your hearts against his neighbor ; and love no false oath ; for *all these are things that I hate, saith the Lord.*" Speaking of idolatry, he says, "Oh, do not this abominable thing that I hate." It is the *sin* which is here exhibited as the object of his hatred, and not misery. And it is righteousness that he loves, and not happiness. Not that misery is not regarded as an evil to be hated, and happiness a good to be loved ; but they are only a natural good and evil ; and are not proper objects of approbation and disapprobation, like right and wrong.

God has so made men that they feel under obligation to love right and hate wrong. If they do wrong, they feel condemned for it. They are sensible of *shame* and *remorse* for doing wrong. And this is an entirely different sensation from the grief which we feel from having made a poor calculation in our business, by which we have sustained a loss. A sense of *guilt*, a sense of ill-desert, a self-condemning conscience, could not exist, if the wrong was not worthy of blame in itself, apart from all considerations of loss and gain. So when men perform a good action, the sensation which they feel in view of it, the approbation of their conscience, is an entirely different thing from the exultation derived from the success of an enterprise in the pursuit of gain. There are instances in which men do wrong to procure gain. And sometimes they succeed. And they sometimes, while exulting in their success, think of the wrong they have done, and feel the stings of a guilty conscience. What does that mean ? Does their trouble arise solely from the fear that their ill-gotten gains will be taken from them ? I believe not. I think there is such a thing as a sense of *guilt* different from the fear of loss.

What is the case of the sinner under conviction? He feels under obligation to hate sin. It is not merely to hate misery, for that he has always hated. The sinner is awakened from the dread of misery which he already hates. But mere awakening is not conviction. Conviction is a sense of guilt. The sinner is convicted when he feels guilty for not hating sin. If hatred to misery were all, there could be no such thing as conviction, for the sinner has always hated misery. In real and deep conviction, *misery* is often lost sight of under an overwhelming sense of *guilt*. Or, if there is a sense of misery, it is not that for which the sinner feels troubled, so much as for his *guilt*. This proves that sin is the object which ought to be hated, and which God is leading the mind of the sinner to see and feel that he ought to hate.

What is the essence of Christian experience? It is to be brought to hate *sin*, and love righteousness. All men love happiness and hate misery. If that were holiness, Satan would be holy. Sinners would be all holy. A change in the means by which happiness is sought, cannot be a radical change, but only a circumstantial one. Every one that is born again begins to hate *sin*. The declaration by the Prophet Ezekiel is fulfilled in them: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations." It is not for their *misery* that they loathe themselves, but for their *iniquities*.

God threatens to punish *sin*, but he does not threaten to punish *misery*. And he does punish sin, both in this world and in the next. He inflicts a natural evil as a punishment for moral evil. Both are evils, but they are evils of a different nature. The disapprobation he feels towards moral evil, is not of the same nature as the disapprobation he feels towards misery. God's hatred of sin is greater than his hatred of misery, because it is in itself a greater evil. For he punishes sin by the infliction of misery. God loves righteousness, and rewards it with happiness, which proves that righteousness is a greater good than happiness. His approbation of righteousness is not of the same nature as his approbation of happiness. He bestows happiness upon the righteous as a testimony of his approbation of their righteousness. Right and wrong are evidently the great and primary objects of the divine approbation and disapprobation, and happiness and misery are made the instruments of expressing his love of the one, and hatred of the other.

If sin were to be hated and punished only for its consequences, then in many instances it should have little or no pun-

ishment. The sin of Joseph's brethren in sending him into Egypt was made the means of good to Joseph, and to all his father's house. But it deserved punishment for the wrong there was in itself. Joseph said, "As for you, ye thought evil against me; but God meant it unto good." Judas, in betraying Christ, committed a great sin, which deserved the token of divine disapprobation for its own evil nature. But God made its consequences a great blessing to the world, as through it the Lord Jesus Christ was brought to the cross, to shed his blood for the sin of mankind. Indeed, all the sin that is ever committed, though wrong in itself, and therefore worthy of the divine disapprobation and punishment for its own evil nature, and the evil designs of those that commit it, will be made, by the power of God, to result in good. "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain." If the consequences were all that sin is to be hated for, and it shall appear at last to have been overruled for good in every instance, then no punishment at all should be inflicted upon it but it should receive a reward, as a public benefit.

L. S. And so I think your scheme of doctrines makes it out. And if I should believe such doctrines, I should become a Universalist at once.

Th. Very likely you would; for you seem to embrace many of their principles already.

CHAPTER LV.

Ardent. There is one practice of the new-measure men, which I think needlessly exposes religion to contempt; I mean that of using low and vulgar language.

Love-self. Did not the apostle study "great plainness of speech?"

Th. Yes; but plainness is not the same thing as vulgarity. One minister says: "I have not yet attended any protracted meeting, in which I did not hear a great deal of low and vulgar language, adapted to expose divine things to contempt; and that too, sometimes, from educated men, who, in this respect, seemed to copy the defects of the ignorant and uneducated. We ought to study great plainness of speech, and to seek after language which is intelligible to the most uncultivated mind. This I think is the duty of the preacher. But vulgarity is not necessary; and for one who is capable of any thing better, to

indulge in it, in the pulpit, is intolerable. It is degrading the Gospel, and unnecessarily exposing it to contempt."

Ard. I have noticed that men of education, sometimes, seem to consider the adoption of common vulgarisms as a great attainment; and labor after it, as if they could not otherwise preach the Gospel with plainness and simplicity. I could not but think they were greatly deceived in this matter.

Th. A kind of infatuation seems to have come over them. Perhaps they thought they could not otherwise make themselves intelligible; but that is a great mistake. The language of the Scriptures is language of great simplicity; and yet it has none of those vulgarisms of which men of good taste complain. Perhaps they have been men who have formerly labored after high-sounding expressions, and far-fetched phrases, and thought to excite admiration by them; but now, having become conscious of the wrong of so doing, they have hastily concluded that the opposite of wrong must be right; and so they have descended to a very low phraseology. I have frequently been struck with the unseemly intermixture of words and phrases which were exceptionable on both these accounts. Mr. Bold was a man of little education, of low and vulgar mind, and of such habits and associations, before his profession of religion, as would render low language familiar to him. He came into the church, and into the ministry, with these habits. As he proceeded in his ministry, very little correction seems to have been made. His wonderful success seemed to invest with a sort of sacredness every thing which belonged to him. And he became the model for a host of imitators. As usual, these imitated the worst things with more exactness than they did the best. And when educated men fell in with Mr. Bold's measures, they were commonly carried away into an imitation of his manners. Hence the familiar, talking manner of their public prayers. Hence the frequent use of the common terms of profane swearing, with a tone and manner greatly resembling that of the lowest profane swearers in the streets. Hence the attempts to imitate a sort of theatrical action in the pulpit, and make the preacher personate, now the great God, in pronouncing judgment, and now the sinner in justifying himself, and insulting his Maker. An instance of which is mentioned by a minister, after Mr. Bold had left the vicinity. "I was extremely shocked, on a late occasion, to hear a preacher, for perhaps a quarter of an hour, personate the sinner, and tell God how little he cared for his favors or his frowns. His language, his action, his tone, and whole manner, seemed copied from that which is employed by the lowest classes in expressing their contempt for their fellows, when greatly provoked by them."

L. S. If men of strong minds from the lower walks of life are converted, and seem likely to make useful preachers, as Mr. Bold has, it seems to me too great a sacrifice to keep them out of the field of labor, just for the purpose of getting rid of their unpolished language, and acquiring that which is used in genteel society.

Th. Their influence upon society, on the whole, should be taken into the account. I think that of Mr. Bold will be found, in the end, to have been very injurious. If he was the means of converting some sinners at first, might they not have been converted by means of some other man, without connecting with the work all these objectionable things? Was it necessary, in order to the conversion of those who were converted, whether few or many, to put in operation such a train of causes as seems likely to mar and disgrace revivals, for ages to come? Many who have witnessed his great success, as it is regarded by his friends, will go forth to practise in the same manner. They will be vulgar, and abusive, and profane. They will denounce those who make objections, and will insist on the introduction of every objectionable measure. They will disgust people of wealth and refinement, and drive them away from the means of grace. They will make others believe that religion is necessarily connected with all these objectionable things, and cannot be promoted without them. A race of young men will rise up, to be the future preachers, and pastors of the churches, formed on the same model. These will think revivals can be promoted in no other way; and thus the evil will be perpetuated.

Ard. These objectionable things ought to be put down, instead of being imitated and encouraged. Hot-headed and ignorant young men should not be encouraged to go into the field, and occupy the ground of more judicious and skilful laborers. They should be sent to school, till they have learned something to teach; and be prepared for usefulness before they are licensed and ordained.

Th. I think so too. But such has not been the practice of this age. A writer in a religious paper in Westerly street, says: "I have listened attentively to the language of some men who are praised as plain preachers; and from them I should suppose that by plainness is meant coarseness, meanness, and even vulgarity. Familiar colloquialisms and contractions are used, and oftentimes low, coarse comparisons, such as gentlemen would not use in a fire-side conversation. I have heard men strain after lowness of style, as if it were a virtue; and use such unseemly figures, as if it was necessary to disgust, and I had almost said, nauseate, in order to convert."

Arđ. How shockingly the work of the Gospel ministry is perverted, when such are its administrations! And how strangely the public taste is corrupted, when such things can be thought the way to promote religious feeling, and revivals!

Th. There is another strange thing often connected with this. It is the practice of telling stories in the pulpit, instead of furnishing proofs from the Bible, to establish the sentiments advanced. A paper in Pilgrim street, in mentioning some faults at protracted meetings, says: "The telling of stories which teach nothing. We know that 'facts are stubborn things;' that 'facts are powerful,' and all that. But we know, too, that facts are worthless, except they illustrate or enforce principles. Besides, one-half perhaps of the audience will not believe your facts to be facts, and you sink in their estimation by telling them." Mr. Bold was a great hand for stories; but Mr. Confident exceeded all. A minister says: "I heard Mr. Confident preach on one occasion, and was struck with the multitude of his stories. He seemed to make them occupy the same place in his discourses that some other preachers had been accustomed to fill up with texts of Scripture; and they served for illustration, for proof, and for impression. A female distinctly recollects that one Sabbath morning she counted sixteen stories in his sermon. I counted those in another sermon, and though my recollection of the number is not very distinct, the impression is that it was twenty-one. A young man counted the stories told by him in an evening discourse, in another place, and thinks there were twenty-eight. Other persons remember, on other occasions, hearing once twelve, and at another time thirteen."

L. S. But what need of telling so many discreditable things? If they are true, I think they ought not to be told.

Th. If they had been confessed and forsaken, the case would be different. Though, even then, there might be need for them to be held up as a warning to others. Why is Jacob's falsehood to his father, under the encouragement, and by the help of his mother, recorded in the Holy Scriptures? Why is David's sin in the matter of Uriah made public? Why is the sin of Peter in denying his Master, and why are the faults of many other Scripture saints so fully and plainly told? It is written, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." If those who have committed the wrong, will not confess, and endeavor to undo the mischief they have done to the cause of revivals, others must do it for them. The whole Church will be charged with all these extravagances, if there is no warning voice raised against them. If all silently acquiesce, all will have to bear

the burden. When the friends of revivals see things taking place, and being associated with their name, which are really a disgrace, they are bound to do what they can to let the world understand that revivals are not necessarily connected with such disgraceful things. It is like maintaining the discipline of a church. If a part of the members fall into sin, and the church leave them without discipline, the whole church soon becomes dishonored, and are held responsible for the wicked conduct which they suffer to pass along without censure. If they wish to clear themselves, and the good name of the church, and to vindicate the honor of religion, they must call to account their disorderly members. If they can be brought to repent of their sins, and confess them, and forsake them, the knowledge of that fact may be sufficient. If they will not perform this Christian duty, the church must themselves bear testimony against the disorderly practices, and those who are guilty of them. I think Edwards and Brainerd judged correctly on this subject, when they bore the most public and decided testimony against the disorders which accompanied the revivals in their day.

F. W. But when you find infidels and scoffers of every kind repeating what you say, and exulting in it, I should think it might bring you to pause, and inquire whether you have not mistaken your company.

Th. That is the argument which Mr. Bold and his friends have used, all along. But I do not see much weight in it. He said, in his printed sermon, "If we walk with the lukewarm and ungodly, or they with *us*, it is because we are agreed: for two cannot walk together except they *be agreed*." I think I could show a great many points of agreement between the new-measure men and those who have been heretofore considered the advocates of great errors. And also, that the new-measure men agree with unbelievers in the objections they make against the doctrines of grace, and in the feelings they indulge against those doctrines, and against those who faithfully preach them; and that this agreement is much greater in reality than any agreement there is between the advocates of order in revivals, and the opposers of revivals. I hope it will never frighten me from the truth, if some bad men should be found, from motives of their own, to appear as its advocates. Paul rejoiced that Christ was preached, though it was done by some through envy and strife. We wish true religion and revivals vindicated from every thing which is objectionable, in order that they may be commended to the understanding and conscience of all men. If their indiscreet friends have connected with them such things as are adapted to injure their character, and sink them into dis-

grace, we think their discreet friends should endeavor to show that those things do not belong to them; and thus clear their character from unnecessary reproach.

Ard. The new-measure men are making the impression to some extent, that there are no revivals but those which take place in connection with their measures; and that opposition to their measures is the same as opposition to revivals.

Th. Yes; and such a conclusion we think would be of a very unhappy tendency. For those measures are many of them very objectionable. Some of them are weak and foolish, and some of them direct and positive violations of our duty to God and man. Now, we consider revivals of pure religion as the hope of the Church. We do not expect any considerable numbers will be brought in, but in revivals. We think it of great importance, therefore, that all men should be brought to consider them as they are, a blessed reality, and greatly to be desired. In those parts where Mr. Meek has labored, and where revivals have taken place under the ministry of such men as preach the same doctrines and practise the same measures that he does, this opinion of the excellence and desirableness of revivals has become extensively prevalent. Those who are still impenitent, are often fully convinced that the only hope of their salvation is connected with such a season. And they therefore view it as an event greatly to be desired; and would hail its apparent approach with great joy. We wish to see it so everywhere. We wish to see all men believe in the reality and excellence of revivals, and convinced of the necessity of being made the subjects of their influence. But when revivals are connected in their minds with all the objectionable things which these days have witnessed; when they are connected in their minds with things which outrage their sense of propriety, and their ideas of what the Scriptures require, they cannot view such revivals as desirable, nor wish their approach. That such men may be brought under the influence of divine truth, to the salvation of their souls, it seems necessary that their understanding and conscience should be gained. They cannot be "sanctified through the truth," unless they give their attention to it. And the way to gain their attention to it, is to present it to their understanding and conscience in its true light. It is not first to obstruct the way, by doing violence to all the proprieties of social intercourse. If we meet with men, therefore, whose prejudices have been roused against religion and revivals, by the objectionable measures of the day, we think it of great importance to assure them, in the first place, that these objectionable things are no part of religion, and have no necessary connection with revivals—that we disapprove of them as

much as they can—and yet that we firmly believe in revivals, and esteem them as exceedingly desirable and excellent. And if, by giving them these assurances, we can disabuse their minds, and remove the impression they have imbibed that all revivals are alike bad, and make them willing to listen to the truth; we think we have accomplished a desirable object, and rendered their salvation less unlikely than before.

L. S. You seem to admit that there may be some converts in these revivals, even where very objectionable things prevail; and, therefore, I think you ought not to use your influence against them; but if you cannot promote them, let them alone.

Th. If some souls may be saved, as I would not deny, by means of a very objectionable revival, I am yet of the opinion of Davenport on his death-bed, that the Church and the world may have been better off, if it had never existed. The impression on the impenitent, when such a revival is past, is, that it is a bad thing, and altogether undesirable that it should ever happen again. And if a second revival makes its appearance, the impenitent in general will be likely to take strong ground against it, and endeavor to keep themselves and their families out of the way of its influence. And this is easily accomplished, by becoming connected with those denominations where a decent exterior is preserved, but no experimental religion nor revivals are found. This seems to me a result greatly to be deprecated. And yet, I have no doubt it has been, and will be, the actual result of the new-measure revivals, wherever they prevail. More souls will be lost, in consequence of their prevalence, which might, otherwise, have probably been saved, than all that will be saved by them, many times over.

Ard. I fear that the future and permanent consequences of their measures, are not often the subjects of much thought among the itinerants who come into a place for a short time, and seem to labor to make as much excitement as possible, and count a large number of converts, and then leave the place and go to another.

Th. So it certainly appears. They appear to aim at a great and speedy result, and not to take thought for the future consequences. So Edwards thought many did in his day. But he considered it very wrong to do so. For the Gospel ministry seems designed, in its very institution, to be a cause operating permanently, and producing its effect by degrees, and not all at once. Ministers are represented as teachers. But teachers have to labor for a long time before they can prepare their pupils for the pursuits of life. They cannot make them wise and learned in a day. A congregation often needs a long course

of preparatory labor, before they are prepared for a revival. The people must be instructed. Prejudices must be removed. Errors must be corrected. Neglected discipline must be revived. Wanderers must be reclaimed. Children and youth must be taught the truths of the Scriptures. Years of labor often need to be employed, in the midst of many prayers and tears, before the way is prepared. And when a revival has occurred, and numbers are converted, a new course of labor is needed, to instruct the young converts, and train them for usefulness and duty, and make them active and efficient members in the Church.

Ard. But instead of this, nothing has been more common than for a new-measure revival to remove the pastor, and interrupt all his plans of doing good.

Th. That is just what was to be expected from the prevalence of the new-measure spirit. There are many uneasy, restless persons in our churches, who are not content to have things go on in the way of a quiet and steady progress. They cannot allow time for the seed to be sown, to germinate, and grow—for the blade to make its appearance, then the ear, and then the full corn in the ear. It takes too long to suit their haste. They want to reap the harvest at once. And if it seems not to be coming speedily, under their present pastor, they are for making a change. They do not have a revival under his preaching, and therefore he must be dismissed. This is thought to be a reason abundantly sufficient; when, perhaps, if there is any fault anywhere which prevents a revival, it is more in themselves than in him.

A minister in writing about the success which is ascribed to some that are called *revival men*, says: "It would seem, indeed, in many cases, as if God was forgotten amidst the encomiums bestowed upon these men. What *they* have done—how *they* have succeeded in getting up a revival in such and such places, is a common topic of conversation with some in our churches, far and near. Unfavorable comparisons with their own minister soon follow. Be he ever so faithful, a few begin to regard him as cold-hearted, and say his usefulness is at an end. 'Mr. B. must be sent for, and then we shall have a revival.' Under the prevalence of this opinion, many a church in this country has, within a short time, been shaken, divided, and nearly destroyed; and many others are doubtless yet to undergo the same operation. Many a minister has already been unsettled; and many others, from present appearances, must soon be set afloat. 'Get a revival man, get a revival man,' is the advice gratuitously given, and constantly reiterated from certain central points of influence."

Another minister gives six instances of ministers dismissed in consequence of the introduction of the new-measure spirit among their people, some of them while a revival was in progress, and others when it seemed just begun. In one instance, sixty or seventy cases of hopeful conversions had already occurred, but the instrument of them could not be considered a revival man, nor suffered to remain at his post, because he did not adopt the new measures.

A Presbytery in Westerly street, found it necessary to address their churches on the importance of a settled ministry, because, by reason of the changes which had become so frequent, the people were not instructed, and errors were prevailing. They say: "We hope and believe that these evils are sufficiently felt to return to the old paths; and by settling pastors, give permanence, stability, and increased effect to the pastoral office, an office of inspired origin; and at the same time preserve our beloved churches from ruin."

A minister in another part, mentions three instances of the removal of ministers by new-measure influence. In one case, a revival had begun under encouraging appearances, and ten or twelve hopeful conversions taken place, when the people desired to have a protracted meeting, and to have two reputed revival men sent for. They came and assumed the whole direction of matters, not even permitting the pastor to offer a prayer in the meetings; and when he attempted to interpose, he met with a severe rebuke. The meeting continued seven days, during which these revival ministers appointed a meeting for the examination of candidates, at which thirty-two were received. They also appointed a meeting for the choice of additional elders. And all this without consulting the pastor or the church. And they did not cease their disorganizing efforts till they had effected the removal of the pastor.

Ard. It is not to be wondered at that ministers are unsettled by these new-measure revivals. They almost always make division. If the minister favors the new measures, he displeases one part of the people, and if he does not favor them, he displeases another part.

Th. Yes; and new-measure men seem to think it a praiseworthy act to help get a minister dismissed who does not favor them. Mr. Bold, in his printed sermon, openly advised churches who should wake up, to "shake off their sleepy ministers." It has been complained of as one of the disorderly and disorganizing measures of the times, that individuals were seen abroad, and advised to send away their present minister and get a revival man. No minister is likely to sustain, for a length of time, the united and persevering attacks of disorganizers

from abroad, and restless and uneasy individuals at home. It has not been so with revivals under Mr. Meek. Their influence was never known to unsettle the pastor, but always to leave him and the people more firmly united than ever.

Ard. There is one other feature of these new-measure revivals, in which they differ remarkably from revivals under the ministry of Mr. Meek. It is that they stop so soon, and are so quickly succeeded by great declension.

Th. A synod in Westerly street, say: "Another fact reported is, that religious excitements have rapidly declined, as soon as special means were withdrawn, indicating that human instrumentality was made too prominent and too much trusted in, to the exclusion of the Spirit and power of God, and the simple exhibition of divine truth."

A minister in writing to another, says: "The results of these principles and measures upon the character of revivals, and the purity of the churches, I shall not anticipate. Time will disclose them. At present I will only say, that the acknowledged short continuance of revivals in Pilgrim street under these movements, the apathy which follows a season of excitement, and the doctrinal ignorance of many converts brought in under such auspices; with the scattering among the world of a great proportion of those once pronounced and published as newborn souls, cannot but excite some fear that the eventual results will not be very auspicious."

A minister in Centre street says: "It is easy to account for the fact, that in certain places in which revivals of great power have been reported to exist, there has been almost immediately a wonderful increase of open infidelity and irreligion. We have several places in our eye, where we have heard that revivals were going forward, in which it seemed as if the whole impenitent population would be converted; and shortly after we have been informed that a large number, especially of the more intelligent class, have become opposers of religion, and some even downright scoffers. All this is easily accounted for, by the character of the measures which have been adopted. The people have witnessed scenes of the grossest irregularity and confusion; and have been told that the Spirit of God was in them; and that to oppose them was to resist the Spirit, and insure their destruction. They have been assailed at the corners of the streets by ignorant and ranting young men, and have been told in a tone of arrogance that they were going to hell; and they have been prayed for by name in the great congregation, as if they were sinners above all other sinners; and in some instances the persons who have been most forward in this ostentatious and condemnatory proceeding, have had a

miserable standing in society for the commonplace virtue of moral honesty. Now we are far enough from admitting that there is in all this any thing to *justify* them in becoming the opposers of *true* religion, or of a *real* revival; for we know that it is their sin, and at their peril that they become so: but considering what depraved human nature is, we maintain that it is a natural result; precisely what might be expected from this extravagant and unscriptural course.

“It is easily accounted for, that there is often great difficulty in finding the converts after a new-measure revival has gone by. I lately knew of an instance at the west, in which the presiding minister proclaimed at the close of a protracted meeting that there had been seventy-five converts, not one of whom has ever joined the church, or, so far as is known, thinks of doing it. Another case has also come to my knowledge, in which there was said at the close of the meeting to have been a much larger number of converts, and it has turned out that only two have ever made a profession. A member of one of the churches in Centre street says, that he was lately visiting in a congregation not far distant, in which he had formerly resided during a revival under the ministry of Mr. Meek; and in which, since that time, there have been one or more revivals reported to be of great power and extent, under the operation of the new measures. On attending recently a Saturday evening meeting which has been kept up since the former revival, he inquired at the close of it of one of the brethren, where the new converts were? observing, ‘Here are Mr. Meek’s converts, the persons whose faces I was accustomed to see here years ago; but you have had powerful revivals here since, in which a multitude have been converted—where are they?’ The man, who had himself been in the new measures, shook his head, and replied with a sigh, ‘I do not know where they are—it is so.’ These things are easily accounted for. Conversion, on the principle of the new-measure men, is nothing more than making up our mind to be religious. Hence the great question by which the character of professed converts is tested, is, ‘Have you made up your mind to serve God?’ This question was lately asked by a leader in new measures during a protracted meeting, and the reply was, ‘I wish to be religious, but I do not think I am; I have no evidence that my heart has been renewed;’ to which the minister abruptly answered, ‘I don’t want to hear any thing about your doubts,’ and immediately put the name of the person down upon the list of converts.

CHAPTER LVI.

Thoughtful. A minister in Westerly street says: "We hear much of the good effects resulting from a combined and powerful effort in the use of the means of grace. Protracted meetings, plainer preaching than usual, and more pastoral visitation, are among the means signally successful. In many, if not in the great majority of instances, however, the work is sudden, short, and then followed with a long winter of chilling spiritual frosts and moral death. But I ask, can the means of grace have been applied in their highest and best sense, where such bursts of feeling, such short-lived seasons of revival, are the principal and only fruits? Why is it that our churches, under the present method of preaching in this region, are so seldom favored with a *protracted revival*; that is, a revival that continues from month to month, and from year to year?"

Ardent. If these excitements are the work of man, it is easy to account for their ceasing as soon as men cease the efforts which produce them. And if the converts are only man-made converts, and have only been the subjects of a temporary excitement, it is easy to account for it that they disappear as soon as the excitement is past. It is not so with a real work of the Holy Spirit.

F. W. The converts fall away, because the means which are necessary to maintain their spiritual life are not employed.

Th. I think, however, that the stony-ground hearers, in our Lord's parable of the sower, are their true and proper representatives; unless, indeed, they are proclaimed as converts, without having been excited as much as they. "These have no root in themselves, and so endure but for a time."

Ard. There is another error which contributes to swell the number of false converts. It is, that there is no need of much conviction or feeling. It is only to make up your mind to serve the Lord, and it is done.

Th. The proper office of the Holy Spirit is said to be to present motives "to convince and persuade sinners to become reconciled to God." "Sinners must change their governing purpose. This is regeneration, this is conversion, this is all the change that the Scriptures require. Resolve, and work for the Lord." "The same self-love leads them to choose the world as their portion, under the erroneous persuasion that it is their chief good, and to choose God as their portion, under the *cor-*

rect conviction that he is their chief good. Then they love God, and his creatures, because they have an identity of interest, and they obey him for the sake of everlasting happiness."

Ard. Do you mean to question that a man is active in regeneration? or that it is proper to call upon the sinner to give his heart to God?

Th. *Regeneration* properly denotes the exertion of divine power which turns men, and *conversion* the exertion of human power in turning from sin to holiness. We call upon them to turn from sin to holiness, because such turning is their own act. But we pray God to turn them, because if he does not put forth his power to turn them, they never will turn.

Ard. I suppose the great question is, whether God's will or man's will is the great prime mover in the matter.

Th. Just so. The Arminian doctrine I take to be, that God desires, all things considered, to save all men, and does all he can to save them; but that the nature of moral agency is such, that God cannot change the heart by an act of power, but can only use persuasion; and all the persuasion he can use may be resisted. This scheme makes it depend upon man's sovereign will, and not upon God's sovereign will, whether the sinner shall be saved or not. This scheme is adapted to multiply false converts, in two ways. It exhibits God as of such a character as the sinner loves by nature, and thus makes him think he is converted, when no change has taken place. And it deceives the sinner, by leading him to depend on his resolution to change his course, as if that were true conversion.

Ard. Can such palpable Arminianism find a place among professed Calvinists?

Th. Yes; and greatly prevail. And yet, its advocates complain of being injured if they are called Arminians. One minister says: "If any divine influence was alluded to, it was called the influence of 'moral suasion.' But what they believe the Holy Spirit *does*, in the work of awakening and conversion, more than infinitely to desire the salvation of all men, which they so much dwell upon, is what I cannot tell from their preaching. He does not present the truth to the ear, for this is done by the preacher. He does not incline or turn the mind any way, for this, according to the new notions, would annihilate its freedom. He has so made the mind, that if any person would only give an unobstructed course to the truth, he would submit to God within twenty-four hours, or become a maniac, as I heard one preacher say lately."

At a protracted meeting, in Westerly street, a minister said: "God has not only provided a way of salvation, but offered it to you. Has he not done every thing he could to have you

embrace it? He has given you a Sabbath, the Bible, the ministry, and used all the motives he could use, to lead you to embrace the Gospel; and don't all this prove that he wants to have you embrace it? You are obstinate. God is trying to bring you to repentance, and you resist."

A minister, in Pilgrim street, writes: "Four weeks ago, Mr. H. preached. He said that regeneration does not consist in any outward ordinance, neither in circumcision, nor baptism; neither is it wrought by a divine influence of the Holy Spirit upon the heart of the sinner; and those who say it, say that which is false. Lest I should be misunderstood, I repeat it, that it does not require the same almighty power of the Holy Spirit to convert a sinner, that it does to create a world; and those who say it, do say that which is false. It is their own act; neither is it in exercising any new affections different from those they have exercised before; but they are the same affections which they have had ever since they were born, placed upon a new God. Then they have new views of God, new hopes, new joys, new employments."

A writer on protracted meetings, says: "I have indeed heard much said about the influence of the Holy Spirit, but it has usually been precisely what an Arminian would say. No agency has been usually ascribed to him, in my hearing, but that of *persuasion* by the exhibition of motives. The doctrine of the *special* agency of the Spirit, in the conversion of sinners, I have heard treated with sarcasm, as if it furnished the sinner with an excuse. I have heard the sinner represented as making the plea, 'I am what God made me,' and heard his plea answered by the representation, that 'God never made a sinner.' And the preacher, after endeavoring to support his assertion by representing sin and holiness as consisting in voluntary exercise, affirmed, with great emphasis, 'God cannot create holiness, nor can he create sin.' Of course, I conclude, he would have his hearers believe that *God never made a saint*. And I see not why the reasoning would not hold good in this case, if it is good in the other. But that the numerous converts of the present day are all *man-made* converts, is certainly more than I had expected any friend of the new measures to affirm. Real converts must be such as are 'born of God'—'if any man be in Christ, he is a *new creature*'—'we are his workmanship, *created* in Christ Jesus unto good works'—'create in me a clean heart, O God, and renew a right spirit within me'—'drop down, ye heavens, from above, and let the skies pour down righteousness; I the Lord, have *created* it.' In view of such language of Scripture as this, I shudder at the boldness of denying that God can *create* holiness; and I dare not place my-

self in a situation to be considered in any way responsible for such declarations.

Ard. A sermon by one who is now a new-measure man, speaks of "the efficient energy of the Holy Spirit," as that which converts the sinner; and also says, "'Tis infinitely desirable that God should control the wicked by an agency as direct, positive, and efficient, as he does holy beings." He also represents the salvation of sinners as entirely hopeless, "if God did not interpose by the sovereignty of his own grace in electing some to everlasting life, and *forming* them by the *mighty energy* of the Eternal Spirit, for heaven and glory."

Th. That preacher is an example of the sad influence which this new-measure spirit has exerted upon many who were once considered firm and consistent defenders of the doctrines of grace.

A minister in Pilgrim street speaks of it as "a prevailing sentiment that the sinner is converted without the direct or immediate influence of the Holy Spirit." The same minister says: "A clergyman, at a protracted meeting recently held in Pilgrim street, after having denied the efficacy of divine grace in the work of repentance, used the following language: 'The Holy Ghost comes to you just as I do; and if he *can* persuade you, he does it.' Who does not shudder to hear it said, that the Holy Ghost will convert a sinner, *if he can*?" Another minister, in describing a protracted meeting held in Pilgrim street, after stating the number of reputed converts, says: "In every case, I have reason to fear Christ has no place in their scheme, and the Holy Spirit none but that of a mere persuader or presenter of motives. Their experience is, 'I resolved, and the work was done. I am surprised to find religion so easy. Conversion is a different thing from what I had anticipated.'"

A minister in Westerly street, speaking of the new-measure system, says: "It appears to us that the great fundamental doctrines of Christianity are almost entirely overlooked by the advocates of the new system. The passions are addressed, while the understanding is not informed. Hence, revivals under this style of preaching are characterized, not by deep, silent, and awful solemnity, and thorough, deep, pungent conviction of the truth of God, which prostrates the soul in the dust, but by noise, tumult, and lightness. The converts also, under such preaching, exhibit, not the modest, humble, retiring, self-distrusting spirit of real piety, but a spirit of self-confidence, and a forward, assuming boldness."

One clergyman, in writing to another in Pilgrim street, says: "Mr. Bold, it is well known, has been among the foremost in the introduction of new principles and measures, from the time

of their origin up to the present hour. You certainly met him in that attitude, formerly, when you withstood him to the face before the whole community. For some time previous to his coming to Pilgrim street, it was commonly reported that he had laid aside his extravagances; and this circumstance operated powerfully in his favor when he came. The course of things has proved, however, that there was not sufficient evidence of a thorough alteration. He did, indeed, while among us, aim to adapt his operations to the sober, considerate character of our people. But, even in their mitigated form, the thorough evangelical churches and ministers of Pilgrim street, could not endure his preaching or his measures. They were disgusted with his philosophical speculations, his denunciatory spirit, his irreverence in worship, his vulgarity, his rashness, and his arrogance. It is true he had his followers, and has still his admirers. It is true that he brought over professors and others to his faith, within a limited sphere; and *they* acknowledge, without any hesitation, that it *differs* materially from the old orthodoxy. Mr. Bold himself, and his immediate coadjutors, do not receive it as an honor to be classed with the old school of Pilgrim street. They *profess* to belong to a different class. To deny it would be useless, were they so disposed: the fact is known and read of all men."

A minister, in an examination of some of Mr. Bold's sentiments, says: "We come now to the doctrine of *moral suasion*, that sinners are converted by *motives* only, urged by the preacher, and by the Spirit. Mr. Bold holds that *this* influence alone is sufficient." Mr. Bold says, "The sinner changes his heart through the influence of motives alone, as presented by the word, the preacher, and the Spirit."

A reviewer of a published sermon of Dr. Eloquent, says, "It is clear that mind is to be controlled or moved *only by motive*." "The mind never was made to be moved by any thing else. It may be said, without impiety, that Almighty power, such as controls matter, can no more affect the actions or decisions of the mind, than that motives can influence matter." "Does Dr. Eloquent tell us what kind of power it is, by which the heart is regenerated, whether it is moral or physical? It is not by means of motives, or light, or truth; of course it would seem very plain that it could not be moral power."

Ans. Of course, the reviewer thinks it is moral power, or the influence of persuasion, and not any other influence.

Th. Yes; but he does not speak out plainly. He professes to be contending only for the doctrine that the Spirit converts men *by means of the truth*. He says, "We are now attempting to show that the Spirit of God can regenerate the hearts

of men by the instrumentality of divine truth." This is adapted to mislead. Dr. Eloquent does not believe the change is produced by physical power, nor by moral power, as these terms are usually understood; nor without the instrumentality of divine truth. Physical power usually denotes the application of matter to matter, as when a mill is moved by water or by steam. Moral power denotes the use of motives to persuade. Men are not converted by either of these; but by the new-creating power of the Holy Spirit. We read of "the new man, which after God is created in righteousness and true holiness." Yet this first holiness is in its nature something active; it is holy love. It is the exercise of the creature, produced in him by divine power. Nor is it produced without the instrumentality of divine truth. If the first specific exercise of the new-born soul is love to God, then the character of God must be before the mind, as presented by divine truth, in order that it may be loved. Those who hold that the change is produced by the new-creating act of the Holy Spirit, ought not to be represented as teaching that it is done by physical power, nor as dispensing with the instrumentality of truth. It is misrepresenting their sentiments, to do so. Nor does the reviewer give a fair exhibition of his own scheme, when he represents himself as simply contending for the doctrine that "the Spirit of God can regenerate the hearts of men by the instrumentality of divine truth." He means to deny that the Spirit does any thing but use motives to persuade. And this he occasionally brings out; for he says, "To make *willing* is the expression which Inspiration has chosen, and who can conceive of any other power than that which is contained in motives being employed to make willing?"

Ard. I can conceive of it, whether it is true, or not. I can conceive that the same motives are presented to two impenitent sinners, to repent and turn to God. And I can conceive that they do not prevail with either of them, at first; that both resist them, and reject the Gospel offer. I can conceive that the Holy Spirit touches the heart of one, by his Almighty power, and makes him willing, while he does not exert the same power upon the other, and he continues unwilling. If any one thinks this is not a case of actual and frequent occurrence, let him prove it. But it is too much for him to take it for granted, and seek to conceal his want of proof by saying it cannot be conceived.

F. W. You seem to favor the old doctrine of a physical change, by teaching that something is to be created in us, which we had not before. I do not see what difference it makes whether we call it a new faculty, or a new disposition—

a new taste, or a new exercise. If it is something that we are destitute of, and which has to be created in us, by the same power which created the world, why are we not excusable for being without it, till it is created in us?

Th. What we are destitute of by nature is holy love. But it does not amount to the same thing as if we wanted a new faculty, or capacity of body or mind. Nor does it imply a mere negation, a mere want. The character of God is presented to us as an object of love. We do not love, but hate it. No new faculty would be required in order to love it. It is worthy of our love. We are so made as to be capable of loving it. But we hate it. For this hatred we have no excuse. And when the conscience is awakened, we feel that we are without excuse. With the understanding we perceive the character of God to be worthy of love. With the conscience we feel our obligation to love it, and are self-condemned for not doing it. But with our heart we still oppose. All the light which can be thrown upon the subject only makes our opposition of heart more decided. All the appeals to our conscience only fill us with keener conviction. No new faculty is wanting; no new capacity is needed. If there were, we should feel excused. But conviction is a sense of guilt for refusing to do what we ought to do. This is that state of mind under which, when greatly increased, the finally impenitent will sink forever in the regions of despair. If light could change the heart, Satan would be converted. But no amount of light; no means of grace; no exhibition of truth; no presentation of Gospel motives, and no human power, can change it, without an act of creating power by the Holy Spirit. Nothing but the same Almighty energy which raises the dead to life, is sufficient to make the sinner willing in the day of his power. Then we know by experience "what is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead."

F. W. Why is not this teaching the sinner that he cannot repent and love God, till this new creating power is put forth?

Th. Because it is not teaching him that he wants power, but only that he wants the right exercise, which is holy love.

F. W. But you say this is to be created in him. And how can a man be to blame for not putting forth creating power? It is the prerogative of God to create. No creature can do it.

Th. The sinner has all the faculties that a saint has; only he exercises them differently. The saint employs the same faculties now in loving and serving God, that he lately em-

ployed in hating him. The possession of all the faculties which are employed in doing a thing constitutes an ability to do that thing, whether they are employed in doing it or not. The sinner has all the faculties which would be employed in loving God, if he should now begin to love and serve him. This constitutes his *ability* to love and serve God, and the possession of these lays him under obligation to love and serve him. If he should comply, it would not make him perform any act of creating power.

F. W. Why not? You say he never will perform the first act of loving God, unless the Holy Spirit causes him to do it, by an act of creating power.

Th. He is not required to *cause* himself to do it; but only to *do it*. If he should do it, that would not be performing an act of creation. It would only be the *causing* himself to do it that would be the act of creation. When the Holy Spirit *causes* him to do it, it is the Holy Spirit which performs the creating act. The man only performs the act required of him, the act of obeying God, and loving him.

After the foregoing conversation, the pilgrims Thoughtful and Ardent returned to the house of Mr. Experience, where they tarried many days, conversing with him and with such as resorted to his house; and occasionally going out into various parts of the city, and attending upon the means of religious instruction which were enjoyed. And I perceived, that, after the introduction of the new measures, the tendency of things to change seemed to be more and more accelerated. Former institutions were suffered to decay, and new institutions were organized. The aged and experienced were regarded with less reverence, and their counsels were less heeded, while the young rushed forward to occupy the most important stations, and take the guidance of the most important enterprises. New forms of error sprung up, and soon embodied numerous and zealous companies of disciples. The protracted meetings, which had been so popular at first, and regarded as such a signal blessing to the Church, were soon laid aside. Whether their converts were found to be too short-lived, and to possess too little stability, to be any benefit to the churches they joined; or whether the pastors found the call upon them to attend the numerous meetings around them too laborious and exhausting to be endured; or whether the evangelists and itinerants of the day were found so generally to leave a permanent bad influence behind them, creating divisions, unsettling pastors, and by their extravagances exciting disgust against religion and its institutions; or whether all these things together, each having more or less influence, it so happened, that, by common con-

sent, protracted meetings went into disuse; and the churches seemed to be convinced generally, that a stable and settled ministry was most to be relied upon for the perpetuation and extension of Gospel influences. Mr. Bold, after the failure of his efforts in Pilgrim street, returned to South street, and became a settled pastor, for a short time, where he gradually sunk away from public notice. Others continued to itinerate for a season, endeavoring to keep up an interest in their labors by adding other and newer measures, and more strange and extravagant things to those before practised. But the public soon became weary of them, and they ceased to be in request. The pastors generally, who fell in with the new measures, were soon swept away by the tide of revolution, and most of those who had made themselves conspicuous as the followers or defenders of Mr. Bold and his measures, were driven about from place to place, quite as frequently as those who had opposed them. Dr. New-way and his friends established a theological school in Pilgrim street, and made public a number of new speculations in theology, which he regarded as important improvements on the system of the Puritans, but which others regarded as dangerous innovations. Deeply grieved by these, Dr. Old-way and his friends established another school, for training ambassadors for the King. In this school Mr. Meek was elected a professor, but declined the appointment on account of the failure of his health. He however took up his abode near it, and gave some instruction to the pupils, as his strength permitted, till he died. After Mr. Bold had been a settled pastor a short time, he and Mr. Confident, and some others, established an institution of their own, some distance from the city, on the left hand of the way, near the stile which leads into By-path meadow. Previous to this time, Mr. Bold and Mr. Confident had taken a dismission from the Presbyterian connection; as had also Mr. Strangeways, Mr. Reckless, and some others. Whether this was because they became convinced that their sentiments were such as to render it inconsistent for them to remain in that connection, or whether they found they should have trouble, if they attempted to remain, and continue to preach and practice as they did, or for other reasons, time may disclose. A small company established what they called the Union house, in Westerly street, and made war upon the Presbyterian churches in that vicinity, endeavoring to draw them over, or break them down. The doctrines they at first avowed seemed to be Arminian, but it was not long before they openly took the ground of perfectionism. A Presbytery whose churches had suffered by their inroads, describe their plausible introduction, their professed en-

gagedness in the cause of revivals, their pretensions to extraordinary influence with God through the prayer of faith, their unusual confidence in themselves, and the fruitless attempts to convince them of their errors, and say, "A confidence in themselves that they were under the guidance of the Holy Ghost, baffled every effort to reclaim them." "They creep unawares into feeble churches, and use every artifice to produce disaffection with those ministers and private members who do not readily yield to their wishes, and receive their errors. They sustain those members of churches, who, for unchristian conduct, are under censure, hold meetings with them, and the malcontents associated with them, and thus encourage contumacy in the Church. They assert that Christ personally dwells in them; and when asked to explain their views and proceedings, and to show their consistency with revealed truth, they profanely reply, 'speak to Christ in me.' By many of their disciples the scriptures of the Old Testament are regarded as useless. They teach that all saints are perfect in this life—that the moral law as a rule of duty, is abrogated in regard to all who come into their faith—that they are under the immediate influence of the Holy Ghost, in all their feelings, words, and actions. They believe that all are hypocrites, and going to hell, who do not adopt their peculiarities, and call themselves perfect." In many other instances where the new measures had prevailed, perfectionism made its appearance, as the gradual development of that system of doctrine and practice. Mr. Bold and Mr. Confident adopted the system, and taught it in their school; and in their occasional sojournings in Pilgrim street, in Westerly street, and in South street, they taught it zealously, and made many proselytes.

CHAPTER LVII.

WHILE the pilgrims Thoughtful and Ardent remained at the house of Mr. Experience, many changes took place in other quarters of the town, as well as in the American quarter; (for the time was long, being almost twenty years.) The followers of the Roman Pontiff perceiving the efforts which were made to send forth ambassadors of the King to the various parts of the town where the Gospel had not been known, aroused themselves also to send their agents for the purpose of bringing them into subjection to him. And at length before the pil-

grims left the town, these agents had penetrated into almost every part that had been occupied by the ambassadors of the King. And wherever they came, they proved the most troublesome adversaries to those ambassadors, and the greatest hindrance to their benevolent work. And the governor of French street seemed disposed to employ his military power to enforce an entrance for these agents of the pontiff into some of the places where the people were indisposed to receive them. The agents of the pontiff were also making great exertions to occupy every possible opening in the American quarter, and introduce their schools, and their institutions, and every means of making proselytes, which were not without considerable success. On the other hand, ambassadors of the King were making their way into French street, and successful in turning numbers from the service of the pontiff to the service of the Prince Immanuel. In Turkey street, among the nominally Christian subjects of the false prophet, who had sunk into formality and idolatry, a considerable awakening had taken place, and many seemed to be inquiring after the true way. In the islands of the sea to which the churches in the American quarter had sent the Gospel, great numbers had cast away their idols, and professed allegiance to the Prince Immanuel.

Then I saw in my dream that the pilgrims addressed themselves to their journey ; and having got out of the town to the place where Christian and Hopeful had met with By-ends, they saw before them by the road side on the left hand a building, which at a distance had the appearance of being very aged and venerable, but as it was approached, it was found to have been newly erected. Its main parts were so arranged as to be in the form of a cross. It had large windows running to a sharp point at the top, and filled with small panes of glass. The roof had a multitude of small pointed turrets, and the principal one was surmounted with a large gilded cross. Out of this house came a man, dressed in robes of a peculiar fashion, whose name was Lofty, and accosted the pilgrims with a polite and insinuating air, and inquired whither they were bound.

Ardent. We are from the city of Destruction, and are going on pilgrimage to Mount Zion.

Lofty. So I conjectured by your general appearance ; and therefore I am come out to invite you in.

Th. Why should we turn aside at this place, since we have but recently commenced our day's journey ?

Lof. This is a house built for the entertainment of pilgrims ; and it furnishes them with important and profitable instruction.

Ard. Of what nature is that instruction, and on what subjects ?

Lof. It is instruction of great importance to you, and on subjects connected with the successful prosecution of your journey, and its happy termination.

Ard. You speak fair; but we should like to be informed more fully.

Lof. Is it not important that you should belong to the true church, and have the advantage of attending upon the ordinances which the King has appointed for the benefit of his friends?

Th. The true church; pray, what is that?

Lof. The church which has preserved the apostolical succession, which has the officers which the King has appointed, and those who alone are authorized to administer his ordinances.

Th. What officers are they?

Lof. The three orders appointed by the King himself, bishops, priests, and deacons.

Th. Who are the bishops, and what are their powers and prerogatives?

Lof. The bishops are the highest of the three orders in the church. Each bishop is supreme in his own diocese, having the exclusive right to administer ordination and confirmation, to exercise government, to dedicate churches, to prescribe forms of prayer for special occasions, and to do all things that he shall deem necessary for the order and well being of the churches under his care. The name bishop signifies *overseer*, and points him out as the supreme officer of the church on earth.

Th. We belong to a church which we think regularly constituted according to the New Testament pattern; a church which acknowledges the Lord Jesus Christ as the only supreme head, and which professes to be governed by his laws. And we are not inclined to renounce this for such a one as you speak of.

Lof. Take heed what you do. For one of our bishops says: "Where the Gospel is proclaimed, communion with the church by the participation of its ordinances, at the hands of the duly authorized priesthood, is the indispensable condition of salvation."

Ard. Then you consign all to perdition who do not come into your house.

Lof. Not exactly so. "The important truth which the universal church has uniformly maintained, that to experience the full and exalted efficacy of the sacraments, we must receive them from a valid authority, is not inconsistent with that charity which extends mercy to all who labor under *involuntary* error. But great is the guilt, and imminent the danger of

those, who, possessing the means of arriving at the knowledge of the truth, *negligently* or *wilfully* continue in a state of separation from the authorized ministry of the church, and participate of ordinances administered by an irregular and invalid authority."

Ard. This is not much better. For surely the great mass of professed Christians are not in unavoidable ignorance of your high pretensions. Or do you admit that while you regard the government of diocesan bishops to be the best way, those who adopt the Presbyterian form of government, or the Congregational, may yet be parts of the true church, and have valid ordinances?

Lof. No. "The alone want of communion with the bishop makes persons aliens from God and Christ, and strangers from the covenants of promise, and the commonwealth of Israel." "Whoever is in communion with the bishop, the supreme governor of the church upon earth, is in communion with Christ the head of it; and whoever is not in communion with the bishop, is thereby cut off from communion with Christ." "None can possess authority to administer the sacraments but those who have received a commission from the bishops of the church." "The only appointed road to heaven is through the visible church on earth." "Aliens from the church have no covenanted title."

Th. We and our fathers have enjoyed the administration of the word and ordinances for many generations, without having had any connection with those who were episcopally ordained. And we believe that they have enjoyed the best evidence of apostolical successsion, in the influences of the Holy Spirit, which have been poured out upon them. And we think we have had some share in those influences through the ministry of men who had no connection with your boasted Episcopal church. Upon such a ministry, and upon such substantial spiritual blessings, we have no disposition to turn our backs, for the sake of what you offer us, which seems to consist in mere rites and forms.

Lof. "Let it be recollected that error is venial only in proportion as it is involuntary. How, then, shall that man excuse himself, who, having been warned of the defect of the ministry at whose hands he receives the ordinances of the Gospel, neglects to give attention to the subject?" Our opinion, to speak out fully, is, that "those who have departed from Episcopacy have no spiritual authority whatever; have no ministers, and no ordinances." "The man who affixes a seal to an instrument, unauthorized thereto, not only gives no validity to the instrument, but is guilty of forgery. So the man who undertakes to

administer the Christian sacraments of baptism and the Lord's Supper, without authority from our holy mother church, is guilty of impiety, sacrilege, and blasphemy."

Ard. Let us hear how you prove the duty of union with your church.

Lof. Our admirable liturgy says in one place, "It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons." That the order of bishops existed in New Testament times, we prove from the use of the word. Paul says to Timothy, "If a man desire the office of a bishop, he desireth a good work." "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." Do not these passages prove that there were bishops in the New Testament times?

Th. Yes; but what sort of bishops? Not diocesan bishops. Not bishops whose jurisdiction extends over many congregations. But parochial bishops; bishops who were the same as elders, or pastors of single congregations. In Paul's directions to Timothy, after giving the qualifications of a bishop, he says, "Likewise must the deacons be grave," &c.; but no mention is made of elders or presbyters, or any other order between bishops and deacons. To Titus Paul says: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee. For a *bishop* must be blameless," &c. This implies that *elders* and *bishops* were the same. In the address of the Epistle to the Philippians, bishops and deacons are mentioned, but no intermediate order. And it is not likely that in a single city, like Philippi, at that time, there were several diocesan bishops, or even several distinct congregations, each under a single parochial bishop, but a single church under a plurality of elders, as seems to have been the custom of that day. In Crete *elders* were to be ordained in every city. A Presbyterian would understand this as denoting a pastor and session, and a Congregationalist of two or more elders to a church, according to a common practice in the days of our fathers. Only two orders appear to have existed at Philippi. When Paul sent for the elders or bishops of Ephesus, (Acts xx.) he said to them, "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you *overseers*, [*episcopous*, bishops.]" The elders of the church of Ephesus were its *bishops*. Peter says, "The elders [*presbyters*] who are among you I exhort, who also am an elder; feed the flock of God which is among you, taking the oversight thereof, [*epis-*

copountes, exercising the office of a bishop,] not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lord's over God's heritage, but being ensamples to the flock." Here presbyters are exhorted by a fellow presbyter to exercise the office of a bishop. It is clear, then; that there were not three orders of ministers in the apostolical churches, nor indeed were there more than one; for the deacons were only men appointed to serve tables, to take care of the temporal concerns of the church, and provide for the poor, according to Acts vi.

Lof. We consider the apostles as the true bishops of that church, and the presbyters and deacons, as making up the three orders. The bishop of the present time takes the place of an apostle.

Th. Then he should prove it by doing the works of an apostle. He must have seen the Lord Jesus after his resurrection, so as to be an eye-witness that he is risen from the dead. (Acts i. 22, and xiii. 31: 1 Cor. xv. 8.) He must have been called to the apostolical office by the Lord Jesus Christ himself, without any human instrumentality. (Gal. i. 1.) He must have been taught the Gospel by direct revelation from God, and not from the teaching of another man. (Gal. i. 12, and ii. 6.) He must have the power of conferring the miraculous gifts of the Holy Ghost on whom he pleases, by the laying on of his hands. (Acts viii. 17, 18: 2 Cor. xii. 12.) He had no particular flock assigned to him, but in common with his colleagues, was to labor to spread the Gospel through the world. The office of apostle therefore was extraordinary and temporary; no directions were given for the appointment of successors in the apostolic office, nor any account of such successors being appointed.

Lof. It is evident that Timothy and Titus were bishops, the former of Ephesus, and the latter of Crete. Paul left Titus in Crete, to do what no single presbyters were authorized to do; "that thou shouldst set in order the things that are wanting, and ordain elders in every city." Paul besought Timothy to abide at Ephesus, when he went into Macedonia, to "charge some that they teach no other doctrine," than what he had taught them. He gave him directions about the trial of presbyters, and their ordination. (1 Tim. v. 19, 22: 2 Tim. ii. 2.)

Th. Timothy and Titus were evangelists, which was an extraordinary office, as well as that of apostle. They were assistants of the apostles, and under their direction performed a similar work. The residence of Timothy at Ephesus, and of Titus in Crete, seems to have been temporary; for we afterwards find them travelling again with the apostle, and doing

the work of an evangelist in other places. (Titus iii. 12: 2 Tim. iv. 5, 9, 10.) The time when Paul sent for the elders of Ephesus, and gave them his charge, appears to have been after the writing of the first epistle to Timothy, and it appears also that he was with Paul on that occasion. But Paul says not one word about his being their bishop, nor gives them any exhortation respecting their duty to him, an unaccountable omission, if indeed Timothy had sustained any such relation to them.

Lof. The power of ordination in the churches in Ephesus and Crete was evidently vested in Timothy and Titus, who were therefore invested with the same authority as we now claim for diocesan bishops; "what, then, becomes of the doctrine of parity? Destroyed, utterly destroyed."

Th. Timothy and Titus, as evangelists, or assistants of the apostle, and acting under his direction, might do what he directed them to do. And if an apostle was in some respects superior to the ordinary parochial bishops or elders, so were the evangelists for the time being. But this proves nothing as to the disparity of ordinary ministers, who are the only permanent ones. But the apostles did not claim the exclusive right of ordination. For Paul says to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Presbyterial ordination is here fully recognized, as practised in the days of the apostles, and as valid. I cannot therefore but regard it as a usurpation in any who take away this right from the presbytery, and claim it altogether to themselves. If we admit that the ordination by a bishop is valid, we also insist that the ordination by a presbytery is equally valid.

CHAPTER LVIII.

Lofty. "Immediately after the death of the apostles the whole Christian world was Episcopal, and remained so, without interruption or question, for fifteen hundred years; and no cause short of apostolic institution can, with any show of reason, be assigned for such an effect."

Thoughtful. This is not admitted. New Testament precept or practice is necessary to make out your claim. And you have neither. The New Testament bishops were the same as

presbyters. And so probably were those of the age next after the death of the apostles. The change took place by degrees, and it was long before it became general.

Lof. "You can produce no record of a change, but are obliged to imagine one, in opposition to the uniform testimony of the primitive fathers." "You are countenanced by none of the records of those times that have been transmitted to us. Your opinion is a mere conjecture, a creature of the imagination."

Th. I have heard of one Jerome, who lived in the latter part of the fourth century, and "who, in the judgment of Erasmus, was, without controversy, by far the most learned and most eloquent of all the Christians of his time, and the prince of Christian divines." Speaking of the superiority of diocesan bishops over the common presbyters, which had then been introduced, this Jerome says in his commentary on Titus, "Philippi is a single city of Macedonia; and certainly in one city there could not be *several bishops* as they are now styled; but as they, at that time, called the very same persons bishops whom they called presbyters, the apostle had spoken of bishops as presbyters." "When Paul had come to Miletus, he sent to Ephesus and called the presbyters of that church, and among other things, said to them, 'Take heed to yourselves, and to all the flock in which the Holy Spirit hath made you bishops.' Take particular notice, that calling the presbyters of the single city of Ephesus, he afterwards names the same persons *bishops*." "Our intention in these remarks is to show, that, among the ancients, presbyters and bishops were the very same. But that by little and little, that the plants of dissensions might be plucked up, the whole concern was devolved upon an individual. As the presbyters, therefore, know that they are subjected, *by the custom of the Church*, to him who is set over them; so let the bishops know that they are greater than presbyters, *more by custom* than by any real appointment of Christ." Much more to the same purpose is quoted from Jerome's writings; from all which it appears that this superiority of the bishop over the other presbyters, was a human contrivance; and that he was selected and appointed by themselves, and not by the ordination of other bishops; just as, among Presbyterians, the moderator of the presbytery is one of their own number, elected to that office by themselves, and, for the time being, possessing an official superiority for certain specified purposes. It is easy to show, also, that the exclusive pretensions which you now put forward are of recent date, except so far as they are to be traced to the Roman pontiff. At the beginning of the great Reformation, the heads of

the Church of England had the same view of the subject that was expressed by Jerome so long before. Archbishop Cranmer says, "The bishops and priests were at one time, and were no two things, but both one office, in the beginning of Christ's religion." Cox, bishop of Ely, in the time of Queen Elizabeth, says, "By Scripture, (as Jerome saith,) bishops and priests be *one*." Dr. Redman says, "At the beginning were both *one*,—wherefore one made the other indifferently."

Lof. We may learn something of the distinction I speak of, from considering the Jewish priesthood. "What the high priests, the priests, and the Levites were in the temple, such are the bishops, the presbyters, and deacons in the Church of Christ."

Th. Paul says nothing of this in his epistle to the Hebrews. Where is that resemblance to be found? No church seems to have so good a claim to answer the type, according to your view of it, as the Church of Rome. There was but a single high priest appointed to succeed Aaron; so there should be but a single bishop now, over the whole Church. But it is all anti-scriptural. "The New Testament never applies to the Christian ministry those terms which express the office of a priest. Jesus Christ is called a priest, a high priest, a great high priest; but not his ministers." "The priestly character, office, and work, have been fulfilled in the Lord Jesus Christ, and he, as the sole priest of the Church, is now appearing in Heaven for us; and there are no more official priests, there is no more priesthood in the Church on earth, and therefore the name is laid aside."

Lof. Then I suppose you would not call the Communion-table "an altar," nor admit that the priest now offers thereon "the eucharistic sacrifice of bread and wine."

Th. Certainly not. That is the language of the Roman pontiff and his imitators. An altar is that on which a sacrifice is offered. A *priest* is one who *offers sacrifice*. The followers of the Roman pontiff, believing that their priests change the bread and wine into the real body and blood of Christ, and that they actually offer him up a sacrifice, are consistent in calling the Communion-table an *altar*. But no Protestant can do this. "Christ was once offered to bear the sins of many." He does not need to be offered again; "for by one offering he hath perfected forever them that are sanctified."

Lof. And you would probably object also to the doctrine of baptismal regeneration; a doctrine which is now considered essential to the support of the true Church.

Th. What do you mean by the doctrine of baptismal regeneration?

Lof. "Baptism is a new birth. Supernatural grace is conferred thereby. From this time forward we have a new principle put into us, the Spirit of grace, which, besides our soul and body, is a principle of action." "If the work of regeneration is not effected by baptism, it is almost impossible for any sober man to say when and by what means it is." "No other than baptismal regeneration is possible in this world. We are born anew in baptism, and in baptism exclusively. No text of Scripture appears to authorize the doctrine of a second, or of any other, distinct from baptismal regeneration." "No one can be unregenerate to whom baptism has been rightly administered. I ascribe regeneration to baptism as the exclusive instrument. I would discourage all from imploring of God the gift of the new birth; and from any inquiry after evidences of a fact, which, in the case of such persons, admits not of dispute." "Supernatural grace is conferred by baptism." "Denying the doctrine of baptismal regeneration is a heresy. To deny the regenerating influence of baptism, is to deny its sacramental character. Every individual of the human race, who is rightly baptized, is actually born of God, is brought into the glorious liberty of the children of God, and is made a partaker of Christ's nature. All this is inseparable from baptism; and no other new birth is possible in this world."

Th. If baptism and regeneration are inseparable, and no other regeneration is possible but that which accompanies the administration of baptism by a proper officer, how could our Lord say to the penitent thief, who died without being baptized at all, "To-day shalt thou be with me in Paradise?" How could our Lord acknowledge the piety of Nathanael before his baptism? And what shall be said of the cases of Cornelius, Paul, Lydia, and the Ethiopian eunuch, who were baptized on the ground that they had been already renewed by the Holy Spirit?

Lof. It is not my office to enter into disputes with those who cavil, but to invite them to come into the true Church, and partake of the benefits she offers. But that baptismal regeneration is the true doctrine, I refer you to the baptismal service in our excellent liturgy, where the minister is directed to say, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits." And then he is to pray, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church." Therefore, "baptism, in every instance, when it is rightly and duly admin-

istered, is, according to the sound words of our excellent Church catechism, "a death unto sin, and a new birth unto righteousness; for, being by nature born in sin, the children of wrath, we are hereby made the children of grace." "The only mode through which we can obtain a title to the blessings of the Gospel is the sacrament of baptism. Repentance, faith, and obedience, will not, of themselves, be effectual to our salvation." "It is baptism, and not faith, that is the primary instrument of justification."

Th. Paul says: "A man is justified by faith, without the deeds of the law."

Lof. "To deny the regenerating effect of baptism, is, in some sense, to do despite to the Spirit of grace."

Ard. Is it right for us to stay any longer, to hear this man, when he so plainly contradicts the teaching of the King's word?

Lof. Not hear me, who am a regularly authorized minister of the true Church! and where will you go? You will go, I suppose, to hear some of the unauthorized pretenders, who have no right to preach, or administer ordinances, having never been ordained by the bishop.

Th. I think our ministers, ordained by the presbytery, are as well authorized as any other, since that mode of ordination is recognized in the Bible.

Lof. Beware what you do. "Whosoever is disunited from the visible communion of the Church on earth, and particularly from the visible communion of the bishops, must consequently be disunited from the whole visible Catholic Church on earth; and not only so, but from the visible communion of the holy angels and saints in heaven, and what is yet more, from Christ and God himself." "Who appoints dissenting ministers? They either wickedly appoint each other, or are not appointed at all; and so, in either case, their assuming the office is very wicked. But you may ask, are not dissenting teachers thought to be very good men? They are often *thought* to be such, and so were Korah, Dathan, and Abiram, till God showed them to be very wicked men. But may we not hear them preach? No; for God says, 'depart from the tents of these wicked men.'"

Th. Such a sweeping denunciation of the thousands of good ministers, who, though not episcopally ordained, have been very laborious in preaching the Gospel, and in turning many to righteousness, is more than I should think you would venture, in a free country and among enlightened people. Your arrogance and exclusiveness are truly amazing.

Lof. "We must recollect that those pretended ministers, who officiate in the meetings of Presbyterians, have not been ordained by the bishops; and consequently those men have

not been sent by God; and therefore it must be utterly unlawful to attend their ministry. The Lord forbids us to hear them, because he has not sent them, and therefore they shall not profit this people. To hear, then, in such a case, is rebellion against God, and utterly unlawful, and is countenancing them, and hardening their presumption and daring imposture."

Ard. I am satisfied that it is wrong to countenance men who come with such high pretensions, and so obviously seek to lord it over God's heritage. The difference is this: he holds that it is wrong to hear Presbyterian ministers, let them preach what they may, because they have not been ordained by the bishop; but I hold that it is wrong to hear him, because he does not preach the truth. For the Scripture saith, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

Th. I wish to bring out his views a little further; and then I shall be ready to go.

Lof. "Wilful opposition to Episcopacy is certainly rebellion against God, and must therefore exclude from his presence."

Th. We have heard you express your views of baptism; pray what are your views of the Lord's Supper?

Lof. I do not call it by such a puritanical name. I call it "the eucharistic sacrifice of Christ's body and blood, which is offered on the *altar*," by the consecrated priest. I think, with some of the great lights of the present century, that it is "literally true that the consecrated bread is Christ's body, and that there is a real superlocal presence in the holy sacrament." "If Balaam's ass instructed Balaam, what is there to startle us in the Church's doctrine, that the water of baptism cleanses from sin, and that eating the consecrated bread is eating his body? A friend of mine, Bishop D., is a believer in this "substantial" presence of the body of Christ at the sacrament. He employs several pages in endeavoring to show that this is the true doctrine, and especially that it is the doctrine of the Church of England, and of the Presbyterians too.

Th. He is not correct in these references. The article of the Church of England says: "The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner." The confession of the Presbyterians declares with like emphasis: "Worthy receivers outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, *yet not carnally and corporally*, but *spiritually*, receive and feed upon Christ crucified." The substitution of the *altar* for the communion *table*, is another return to Popery. The altars were banished from the English church at the time of the Reformation, and they are not to be found in

the prayer book. That they have got into the churches again, and into the imaginations and mouths of so many professed Protestants, is a sign of a sad decline from the purity of the Reformation.

Lof. Reformation! "Really I hate the Reformation and the reformers more and more." "The Reformation was a limb badly set—it must be broken again in order to be righted." "I utterly reject and anathematize or curse the principle of Protestantism, as a heresy, with all its forms, sects, or demoninations."

Ard. This implies that you think the Church of Rome to be the nearest right of any.

Lof. "I do believe, with Archbishop Laud, the Church of Rome to be a true church. Were she not a true church, it were hard for the Church of England; since from her the English bishops derive their apostolic succession."

Th. Does your system justify prayer for the dead?

Lof. Yes; my friend, the bishop before mentioned, has written several pages in defence of prayers for the dead.

Ard. And must we pray to the saints also?

Lof. Yes; the Oxford tract, No. 75, contains "selections from the Roman Breviary, prepared and recommended for the use of all true members of the Church of England. One selection is this: "And therefore I beseech thee, blessed Mary, ever virgin, the blessed Michael archangel, the blessed John Baptist, the holy apostles Peter and Paul, all saints, and thee my father, to pray the Lord our God for me."

Th. And do you claim for your ministry the power of working miracles, as the Roman pontiff does for his?

Lof. Certainly. "In the sacraments we have in some special sense the present power of God with us, and the Episcopal and priestly succession have in them something divine, as channels, which convey, as it were, his presence to us. The water of baptism cleanses from sin, and eating the consecrated bread is eating Christ's body. This power is constantly conveyed through the hands of commissioned persons, authorized according to the forms of the church—therefore the sacraments are a continued miracle, and their dispensation by episcopally ordained ministers, is equal to the working of miracles. And if baptism be the cleansing and quickening of a dead soul, to say nothing of the eucharist, they do work miracles.

CHAPTER LIX.

Thoughtful. You speak of the succession, as if you have no doubt of your having it, in an unbroken line, from the apostles.

Lofty. Doubt? No. How can we have, when we know that our bishops were ordained by the bishops of the Church of Rome?

Th. I should be very unwilling to acknowledge that my minister derived his authority to preach and administer the sacraments from the Roman pontiff, whom I regard as the man of sin. But, since you rely upon that succession, will you do us the favor to show us the genealogy, in an unbroken line, to the apostles?

Loft. I cannot do that; for many records have perished from time to time, being destroyed by fires and other means; and there have been periods when great confusion existed in the nominal church.

Th. Yes. And sometimes there were two popes, and sometimes three. And who can tell now "which was which," as your friend Bishop D. asks? Now, "nothing is plainer, than that the body which has power to confer the ministerial office, has power to take it away. Did Rome clothe the bishops of England with authority? She has taken away that authority." When they broke with Rome, Rome broke with them, and revoked all the authority she had ever given them. According to your principles, then, here is a break in your succession, which can never be got over. An English Episcopal writer says: "It is impossible to prove the personal succession of modern bishops, in an unbroken, Episcopal line, from the apostles, or men of the apostolic age. Whatever may become of the apostolic succession as a theory, or an institute, it is impossible, at all events, to prove the fact of succession; or to trace it down the stream of time." At any rate, the Presbyterian succession is as good as yours. We can trace it to John Knox, and to John Calvin, and they can trace theirs to Rome. But we do not regard this matter of succession as of any consequence. And we think the fact that the providence of God has so broken it in pieces, is sufficient to prove that it is not necessary to rely upon it. If a church, maintaining the truth in its confession and practice, chooses a man for their pastor, who preaches and practises the same truth, and that man is

set apart by the laying on of the hands of the presbytery, that is, by those who are the acknowledged ministers of Christ in the vicinity, that is enough. His election by the church is the essential thing; his being set apart by presbyterial ordination is the formal acknowledgment of his right.

Lof. What a jargon is your worship, when compared with ours, under the influence of our primitive and apostolical liturgy. You have no prescribed forms of prayer, but every minister prays what comes into his own mind.

Th. I acknowledge that in these days there have been sad examples of the abuse of extemporary prayers. Yet, I should be very unwilling to be confined to the use of forms, which would tire by their perpetual sameness.

Lof. I think them much better adapted to promote devotional feeling, than the crude, extemporaneous effusions of ignorance and fanaticism.

Th. There is no need that extemporaneous prayers should be deficient in sober thought and devotional feeling. It ought to be a part of ministerial education, to learn what is proper in prayer, and adapted to the various circumstances of time, place, and people. When that is properly learned, and regard is had to all these things, in the exercise of Christian prudence and sobriety, I think the extemporary prayer is incomparably superior to any form which could have been previously prepared, and especially to a form imposed upon a whole diocese at once, however different the circumstances of the congregations might be.

Lof. The Lord's Prayer is in the Bible; and the use of a liturgy is very ancient.

Th. Our Lord said: "After this manner, therefore, pray ye." This indicates that it was not intended for a form, to be copied exactly, but as a general outline to guide us. If it was intended for a *form*, why is it not recorded in the same words, in the different gospels? This seems to have been the view which Tertullian took of it, "that we may add thereunto, and offer up prayers unto God, according to the variety of our circumstances and condition." Lord King says: "Those other prayers, which made up a great part of divine service, were not instituted and imposed forms, but the words and expressions of them were left to the prudence, choice, and judgment of any particular bishop or minister." The best writers date the adoption of liturgies after the third century, and ascribe them to the necessities of the clergy at that period. And it would be, no doubt, a great improvement, now, in the worship of families, social circles, and churches, if persons not well qualified to express themselves with propriety in prayer, without

previous thought, or assistance, should furnish themselves with a few written prayers, to be used, for a time, to assist them in this important service.

Lof. You seem to be almost ready to concede our superiority in this respect.

Th. Not at all. I cannot approve of being confined to a form on all occasions. If my children want any thing of me, I like to have them come, with a child-like temper, and tell me, each in his own way, what he wants, and leave it to my judgment whether to give it or not. And if any one needs instruction, as to the manner of expressing his wants, I am willing to instruct him. But I should never think of teaching them to use the same words, whatever their wants might be.

Lof. Those who do not use a liturgy are apt to overlook the importance of prayer, and consider it as a mere introduction to the preaching; whereas prayer is the most important part of the public service.

Th. And those who do use a liturgy are apt to overlook the importance of preaching, and consider it as a mere appendage to prayer; whereas preaching, and not prayer, is certainly made most prominent among the means of promoting the salvation of souls.

Lof. "We would not be thought *entirely* to deprecate preaching as a mode of doing good; it may be necessary in a weak and languishing state; but it is the characteristic of that system which is opposed to the doctrines of the church; and we fear the undue exaltation of an instrument which Scripture, to say the least, has never much recommended." Prayer and the sacraments are the great means of salvation.

Th. It does not appear so from the Bible. Paul says: "Christ sent me not to baptize, but to preach the Gospel." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." "It pleased God, by the foolishness of preaching, to save them that believe." He does not ascribe it to the efficacy of prayer, but of *preaching*, that men are saved. "In Iconium, they went both together into the synagogue of the Jews, and *so spake*, that a great multitude, both of the Jews, and also of the Greeks, believed." They *so spake*, not *so prayed*. What are Paul's directions to Timothy, in his final charge? "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all

things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." All this relates to preaching, and inculcates its high importance; but not one word about praying and administering the sacraments, as if they were the most important things.

Lof. These passages chiefly apply to the labors necessary to convert Jews and heathens to the Gospel. But now, in a Christian land, where nearly all have been already regenerated by baptism, "the church would be entirely out of her place, in laboring to convert people," when they are converted already.

Th. That we do not admit. They are not converted, in the Scripture sense of the word, till they are renewed in the temper of their minds after the image of God. "If any man have not the spirit of Christ, he is none of his."

Lof. I observe that you have the common notion of appealing to Scripture, on every subject. But the Scripture is often obscure, and needs the aid of tradition to explain it. We must go to the church first, and then to the Bible. The church will tell us what the Bible means. My friend, Bishop D. says: "The true Catholic pastor, who receives the word of God with the transmitted witness of the church, who guides himself by the Holy Scriptures, *not as he understands them*, but as Catholic antiquity has revealed, and Catholic consent has kept their meaning, will be chastised and schooled into that child-like spirit which God will bless." "The church everywhere appeals to holy Scripture, *and* ancient authors."

Th. But Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." There is no reference here to any additions to the Bible by human tradition. He also says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men." And our Lord himself sharply reproves the Jews for laying aside the commandment of God that they may hold the tradition of men.

Lof. These were the traditions of Jews and heathens. We refer to the traditions of the church. "The Scriptures are not, according to the principles of the church, the rule of faith. The doctrine or message of the Gospel is but indirectly presented in the Scriptures, and in an obscure and concealed manner." "Catholic tradition is a divine informer in religious things; *it is the unwritten word*. These two things, the Bible and the Catholic traditions, form together a united rule of faith. Catholic tradition is a divine source of knowledge in all things relating to faith." "Tradition is infallible; the unwrit-

ten word of God, of necessity demands of us the same respect which his written word does, and precisely for the same reason, because it is his word."

Th. But the prophet says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Lof. You have too much conceit of your own ability. "The idea of obtaining religious truth ourselves, and by our private inquiry, whether by reading, or by thinking, or by studying the Scriptures or other books, is nowhere commanded in the Scriptures. The great question which ought to be placed before every mind is this: What voice should be heard like that of the holy Catholic and Apostolic Church?" It is a great error, now extensively prevalent, "that God communicates grace only through faith, prayer, spiritual contemplation, communion with God; while it is the Church and her sacraments which are the ordained, direct, visible means for conveying to the soul that which is invisible and supernatural."

Th. Paul says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." I am quite satisfied to study the Scriptures, with the help of such instruction as I can obtain from preachers presbyterially ordained, without any aid from your diocesan prelates.

Lof. You are guilty of schismatical conduct, and ought to repent of that great sin. My friend H. says, "We hold you to be schismatics, utterly denying that you have either ministry or ordinances. The ordinances of the Gospel administered by unauthorized men, are in themselves void, and no divine promise is annexed to their reception."

Th. I do not see how we can be schismatics, according to your principles. We never belonged to your church, and therefore could never rend it. We were never in communion with your bishops, and therefore we never tore ourselves away from them. I think rather that you are the schismatics. For, according to the true doctrine, the Church of Christ embraces all those denominations who hold to an evangelical faith and practice. This we admit the Episcopal Church to do, in its articles, and in the practice of many of its members, who allow the same to other evangelical denominations. But you, by your high pretensions, and your exclusive claims, cut off and excommunicate all who do not acknowledge your diocesan bishops; and thus you violently rend the visible Church, and are the true schismatics. Permit me, then, to exhort you to repent of that sin.

Lof. How dare you be guilty of such presumption as to

claim for your sectarian societies any valid ministry, or ordinances, when you have no connection with our true church and her bishops ?

Th. And how dare you be guilty of such presumption as to arrogate to yourselves the sole right to dispense the grace of God and the gift of the Holy Spirit, and to shut out of heaven all who will not acknowledge your high claims, sustained only by your confident but unsupported pretensions to a regular succession from the apostles ?

Ard. Come, let us go.

Lof. You had better come in with me. The path you are taking is full of troubles and difficulties ; and if you ever arrive at the Celestial City, you have no passport signed by the bishop. But if you come in here, and receive baptism by an authorized ministry, and confirmation by the bishop, and partake of the body and blood of Christ from the hands of a priest authorized to offer the eucharistic sacrifice on the true altar ; and take our book of directions, and attend on the prayers and ministrations of our authorized and apostolical ministry, and observe the holidays prescribed by the church, attending upon its prayers, upon the festivals, and fasts, and saints' days, you will find these things to save you the common difficulties of the way, and make your path easy and smooth. And when you arrive at the Celestial gate, as you certainly will, if you prove yourselves faithful sons of the true church, you will have the bishop's passport, and an undoubted admittance there. You had better come in.

Th. We cannot consent to leave the path marked out in the Scriptures, for one which is recommended chiefly by the traditions of men.

Lof. If you will not come in, I must tell you, that "you are turning your backs upon the Church of Christ ; and that you deserve to be excommunicated for leaving the church. I pity you from my heart, and from my soul ; for I have no doubt that, at the day of judgment, Christ will reject you, and that I shall have to appear against you."

Th. Our Lord says, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." And the apostle says, "Add to your faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity."

So Mr. Lofty returned into his house, and the pilgrims went on their way, discoursing together.

Ard. I hope this Mr. Lofty is not a fair specimen of the church which he claims as the only true church.

Th. No, not of them all. But probably he is of a large part, at this day. In the time of the Reformation, the heads of this church agreed in doctrine with Calvin, and Luther, and their associates. Some things in their forms were not altered as much as Calvin desired to see them; yet he maintained a friendly correspondence with many of them. They did not then put forth any of these extravagant pretensions which have been lately advanced. By degrees the leading influences in that church became Arminian, and they verged towards Rome in other matters. Of late years, there has been a considerable revival of vital piety in that church, and many of her ministers appear to be good men. But these are not the leading men in the denomination. They are persecuted and stigmatized by such men as Mr. Lofty, and charged with schismatical conduct because they try to revive the ancient doctrine and discipline of the Reformation. What will be the end, is beyond the ken of human foresight. But one thing, I think, is certain. These extravagant pretensions, and this trusting to the efficacy of rites and forms, is utterly contrary to the spirit of the Gospel, and ruinous to the souls of men. There was a time in England, when, in many places, more of the true Gospel would be found in some Episcopal churches, such as Scott's, Newton's, and the like, than in many of those of the dissenters. But however it may be now in that division of the town, I have no hesitation in the opinion, that it would be highly dangerous for any to unite with their churches in the American quarter. They are so much under the influence of this formal religion, which leaves the heart unchanged, and lulls the conscience with rites and forms, as to be places of extreme danger.

Ard. Why did you wish to stay and converse with Mr. Lofty so long?

Th. That he might manifest his views and feelings.

Ard. Do not this man's party claim to be very liberal and charitable?

Th. Yes; but they are like most others who put forth these professions, when there is no need of it. They make these professions, because they are conscious that their conduct is likely to subject them to the suspicion of being just the contrary. I had a friend once, who had joined a church of this denomination, who, after introducing the subject several times, and not finding me disposed to converse upon it, said, there was one thing he liked them for, and that was, they let other denominations alone, and minded their own business. I could not forbear telling him, that my experience had not been so.

for, as far as my acquaintance extended, they were the most bigoted, exclusive, and proselyting sect, that I had any knowledge of.

Ard. What did your friend say to that?

Th. He said no more. He seemed willing to drop the subject, without calling for specifications. I could have furnished him with many. It has been frequent in revivals of religion, for those who began to be anxious, to be accosted with these high church pretensions, and urged to come into the true church, where salvation was exclusively promised, through the ministrations of an apostolical priesthood; as if that was the great and effectual means of saving the soul. I should have no objection to have all their pretensions discussed and canvassed, at another time; but I think the introduction of a controversy, upon any subject *not essential*, should be carefully avoided in the time of a revival.

Ard. Mr. Lofty seems to consider that subject essential; and so do many others.

Th. Yes; but if a revival is in progress in a Presbyterian congregation, and the Presbyterians do not begin to meddle with the members of other denominations, who may be intermingled with them, I think it unneighborly for other denominations to meddle with them, and divert their attention from the great concern.

Ard. But if the members of other denominations should attend the meetings of the Presbyterians, and begin to be affected with serious concern, must you drive them away?

Th. No. If they come to our meetings, we need not abstain from preaching our own doctrines there; and it is not our fault if others hear, and are affected. But, it would be a different thing if we went into their families, and endeavored to convince them that we are right, and they wrong. This is what I complain of, in the members of other denominations; when they know that a revival has begun in one of our congregations, that they should embrace the opportunity to come into our families, or see individuals, who have been brought up among us, and never belonged to them at all, and introduce the points of difference between them and us, and talk about them as of great importance, and leave controversial books to be read, and urge the subject upon our people, and try to proselyte them to their denominational peculiarities. I think we have a right to complain of all such conduct, as unneighborly and unchristian.

CHAPTER LX.

Now I perceived that the pilgrims had reached the plain called the plain of Ease, where the way was smooth and comfortable to their feet, and there appeared no difficulties in their way. Then said Ardent :

Since by the providence of God we have been brought to this place, I would like to improve the opportunity, when we can be alone and in quietness, to converse a while upon the doctrine of divine providence. I have an idea that this doctrine, when rightly understood, is full of comfort to the Christian, and adapted to encourage him to every good work. I know many seem to have a different view of it, and think it gloomy and discouraging. What is the true doctrine of divine providence ?

Thoughtful. Some appear to consider it as a kind of general superintendence exercised by the Divine Being, in which he keeps his eye indeed upon creatures, to see what they will do, and watches the operation of natural causes, to see what results they will produce ; but never brings any thing to pass by his own agency, unless in case of special emergency which calls for his interposition. Some ascribe more to the divine agency, but do not acknowledge that it extends to all events. They consider creatures as capable of acting of themselves independently of God ; and that he permits them so to do, endeavoring only to influence them to do right by the motives he presents, and the persuasion he uses. When we hear such speak of the providence of God, we are not to understand them as believing that he secures the existence of those things which he on the whole desires, for they believe that he is not able to do this ; but that he does the best he can by moral suasion, to influence all intelligent creatures to do right. And that he is anxiously watching the course of events, and the conduct of creatures, to see what he can do to remedy the evils of that perverse conduct of theirs which he was unable to prevent.

Ard. I do not see how those who take this view of the subject can join with the apostle in saying, " We know that *all things* work together for good to them that love God, to them who are the called according to his purpose."

Th. I consider the divine providence as consisting in the divine agency. I think this extends to all events as their effi-

cient cause ; not that it supersedes the agency of the creature, but secures it ; so that when God wills that the creature shall act freely, that makes him act freely. By his infinite knowledge the Divine Being perceives what is for the best ; his infinite goodness prompts him to choose that which is for the best ; and his infinite power brings it to pass. So that nothing takes place but what is for the best.

Ard. What is the difference then between the divine decree, and the divine providence ? for our catechism says : “ God executes his decrees in the works of creation and providence.”

Th. How did God create ?

Ard. By an exertion of his power.

Th. That is, by an exercise of his will. He wills, and it is done. Indeed, all that God does, he does in this way. He wills, and the effect follows. There is no other way in which any intelligent being acts. Where a body is connected with an intelligent spirit, it is the spirit which moves the body by *willing* it to move. God creates by simply willing the existence of whatever his wisdom sees best. And as we often express our will by speaking, so God is said to express his will. “ And God said, Let there be light, and there was light.” “ By the word of the Lord were the heavens made ; and all the host of them by the breath of his mouth. For he *spake*, and it was done ; he commanded, and it stood fast.” It was by his will, then, that God gave existence to the world and all it contains. He willed that the world should exist, and it did exist. He willed that there should be light, and there was light. The difference I understand between the divine decree and the divine providence, is only a difference of time. Before the time arrives for the taking place of an event, the divine will respecting it is a purpose, a decree that it shall take place when that time arrives. But when the time arrives, the divine will that it shall now take place brings it to pass, and is no longer called decree or purpose, but agency. It was the divine will that Paul should be converted on his way to Damascus. Till the time arrived, it was only decree, or purpose, or fore-ordination. But when he was on the journey, and drew near the city, at the appointed moment, the will of God brought him to the earth, and changed his heart. Then it was the divine agency, and was no longer called decree or purpose.

Ard. Do not some use the language of *permission* in relation to the wicked actions of men, thinking thereby to give less occasion of reproach to the divine name, than if they ascribe them to the divine agency ?

Th. They do ; but I could never discover any scriptural authority for it. And I think it would be treating the Divine

Being with most respect, to speak of him in the same way that he does of himself. In examining the Bible with reference to this subject, I find the word *permit* and its derivatives five times, but in no instance where it seems to express any such idea as the divine permission of a wicked action. So that if any one would express himself in the very language of the divine oracles, he must not speak of God's *permitting sin*, since the Bible never says so. The word *suffer* occurs more frequently. It sometimes means to grant leave. But God never grants leave to any man to commit sin. It may sometimes mean *not to hinder*; and in this sense it occurs perhaps five or six times, out of one hundred and seventy. An example occurs in the speech of Paul at Lystra: "who in times past *suffered* all nations to walk in their own ways." The word *let* may have a similar meaning, but it is more frequently used in the Scriptures in the sense of *causing*. The word *restrain* may perhaps be used in the sense of hindering sin from taking place. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou *restrain*." A few other words of similar meaning are used in the Scriptures; and while I believe that the providence of God consists in his agency, and that this is universal, I have no objection to use the language of *not hindering* in the same circumstances that the Scriptures do. But I insist that those should not be blamed who use the language of divine agency also, in the same circumstances in which the Scriptures use it.

Ard. What do you think is the difference?

Th. In the one case the sinful disposition is supposed to exist, and reference is had to its being carried into effect in the external conduct, or to its not being thus carried into effect. When such is the meaning, it is proper to speak of that disposition as acted out, or restrained, hindered or not hindered. But in the other case, reference is had to the origin of that disposition, and the design of God which is to be accomplished by it. Then the language of *permission*, or of *restraint*, of *hindering* or *not hindering*, would be entirely out of place. This distinction, I believe, will be found by the careful inquirer, in the use of the various forms of expression which relate to the wicked actions of men.

Ard. This is a distinction which is worthy to be thought of, and compared with the language of Scripture.

Th. I wish all would bring their views of doctrine and philosophy to the Scriptures, and so modify them, that they can make a free use of the language of the Bible. Certainly, those are wrong, whose views will not permit them to make a free use of the language which God himself has thought the best.

I think the divine providence consists in the divine agency; and I will give you a few examples of the manner in which the Bible speaks of it. The word *cause* expresses agency, so does the word *make*. Both these words are used to express what God does in the natural world. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He *causeth* the vapors to ascend from the ends of the earth; he *maketh* lightnings for the rain; he bringeth the wind out of his treasures." "He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He *causeth* the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth." This language certainly expresses the agency of God. But the same language is used in relation to the voluntary actions of men. "And I will put my Spirit within you, and *cause* you to walk in my statutes, and ye shall keep my judgments, and do them." As men walk in God's statutes, and keep his judgments by their voluntary agency, this language implies a promise that God will *cause* them to exercise their voluntary agency in so doing. "They shall come with weeping, and with supplications will I lead them; I will *cause* them to walk by the rivers of waters in a straight way, wherein they shall not stumble." "*Make* me to go in the path of thy commandments; for therein do I delight." Similar language is much more frequent in the Scriptures, in reference to the wicked actions of men. "Behold I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will *cause* him to fall by the sword in his own land." It is spoken of Sennacherib, who was killed by his own sons. "Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast *caused* men to ride over our heads." "For lo, I will raise, and *cause* to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her." "He taketh away the heart of the chief of the people of the earth, and *causeth* them to wander in a wilderness where there is no way. They grope in the dark without light, and he *maketh* them to stagger like a drunken man." "O Lord, why hast thou *made* us to err from thy ways, and hardened our heart from thy fear?" "Sihon king of Heshbon would not let us pass by him; for the Lord thy God hardened his spirit, and *made* his heart obstinate, that he might deliver him into thy hands, as appeareth this day." I quote these passages which speak of the wicked conduct of men, for the reason that they use the word *cause*, and the word *make*, which words express a divine agency, if any words do; and because they appear in the Scriptures to be applied to

God's *causing* men to perform actions that are wrong, and *making* them to err; at least as often as they are used to express his *causing* them to walk in his statutes, and *making* them to go in the path of his commandments, or his *causing* the grass to grow for the cattle, and *making* lightnings for the rain. The supposition, that when the providence of God is spoken of in relation to events in the natural world, and in relation to the good actions of men, the language of *causation* is used; but that when the Bible is speaking of the providence of God in relation to the wicked actions of men, there is immediately a change of expression from the language of *causation* to the language of *permission*, is wholly a mistake. The language of *permission*, is as often used in relation to the good actions of men, as it is in relation to their wicked actions; and the language of *causation* is more frequently used in relation to the wicked actions of men, than it is in relation to their good actions.

Ard. But I once heard it stated as from a doctor of divinity, that the Hebrew conjugation of the verb which our translators had rendered in the *causal* form, often means to *permit*.

Th. And I heard another doctor of divinity say, in reference to this very remark, that he wondered from what Hebrew grammar the information was derived, for he had examined six different grammars with reference to that very thing, and could find no trace of it. I have seen the remark too in an old Arminian writer; but never saw it proved, nor any attempt at proving it, except by the quotation of some of these very texts. This subterfuge is an acknowledgment that the language of the Bible, according to our translation, is as I have said. Take a few more instances: "The king's heart is in the hand of the Lord, as the rivers of water. He *turneth* it whithersoever he will.—He *turned* their heart to hate his people, to deal subtilly with his servants.—And again the anger of the Lord was kindled against Israel, and he *moved* David against them to say, Go number Israel and Judah." The Persians believed there were two gods, one good and the other evil. To the good they ascribed all good, natural and moral, and to the evil all the sin and misery. Light was the emblem of the good divinity, and darkness of the evil. To correct this error, God says to Cyrus: "I am the Lord, and there is none else, there is no God besides me; I girded thee, though thou hast not known me; that they may know from the rising of the sun and from the west, that there is none besides me: I am the Lord, and there is none else. *I form the light and create darkness; I make peace, and create evil.* I the Lord do all these things." Of the kings of the earth who conspire to aid the beast against the Lamb, it is

said, "For God *hath put in their hearts* to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." This is very different from the language of permission.

CHAPTER LXI.

Ardent. I am satisfied that the universal providence of God consists in his universal agency; and that, as the apostle says, he "worketh all things after the counsel of his own will." And I suppose it is not a matter of cold speculation, but a doctrine full of practical consequences.

Thoughtful. Yes; none more so. For, if we may see the hand of God in all events, we may feel his presence at all times, and trust in him on all occasions. When a little child finds himself wandering in darkness, through difficult and dangerous paths, and if left alone would sit down in discouragement, shall find his father is leading him by the hand, of whose wisdom, and strength, and faithfulness he has had abundant experience, how cheerfully does he trust in him—with what confidence does he yield himself to his guidance—and with what joy and hope does he go through the darkest places. So the Christian, in view of this doctrine, can trust in God. He need fear no evil, for God is with him. He knows that nothing will take place, but what is for the best. For no being guides and controls the affairs of this world, but one of infinite wisdom and infinite goodness. If he is surrounded by enemies, great, and numerous, and subtle, God is with him; he is a defence and a strong hold. His hand holds their hearts, and turns them whithersoever he will. Even "death and hell shall do no more than what our Father please."

This doctrine lies at the foundation of the duty of prayer, and is the source of all encouragement to pray. If God did nothing, we could not ask him to do any thing. If he does but few things, and leaves the rest to the caprice of creatures, or the uncertainty of chance, then we must ask him only to do such things as he can. If he cannot turn the heart, we should not ask it. But if he "worketh all things after the counsel of his own will," then we may ask him to do whatever we may lawfully desire. Do we wish a supply of our earthly wants? We may ask it, saying, "Give us this day our daily bread"

Do we wish the influence of his Spirit to "*cause* us to walk in his statutes?" We may ask it, with the Psalmist, "*Make* me to go in the path of thy commandments." Do we wish the conversion of a child, a friend, or a neighbor? We may ask it, in the full belief that he knows what is best, and will do what is best. Whatever appears desirable for ourselves or our fellow-men, we may ask of God; because he is able to do it, and will be disposed to do it, if so it seems good in his sight. And no Christian who feels right would be willing to present his petitions, on any other supposition.

This doctrine encourages the Christian to a patient waiting upon God in the diligent performance of duty. God has made it our duty to use the appointed means for the accomplishment of what we desire, and to look to him for success. But he has not taught us to expect success at the moment. He requires us to wait upon him, and to continue in the use of means without being discouraged. We are prone to be impatient. When we have presented our petitions to the throne of grace, and God does not appear to regard them; and when we have, for a short time, made some use of the appointed means, without perceiving any tokens of success, we are too ready to think it is all in vain, and that no success is to be expected, and either to sink down in despondence, or suffer ourselves to indulge a fretful and complaining disposition. But if we believe in the universal agency of God, we have abundant reason to believe that any delay is dictated by infinite wisdom for some important purpose. We believe it is not because God is unable to help, but because he has good reasons for delay. Perhaps he is trying our patience, our faith, and our obedience. We know he *can* do all we desire, if he sees best, and when he sees best. And thus we are encouraged to persevere, diligently using the means of his appointment, and committing our cause to him, to bring to pass, in his own time and way, that which he sees to be best.

This doctrine helps us to exercise submission under personal afflictions. Submission to God under afflictions is one of the duties to which the Christian is most frequently called. If we believe in the universal agency of God, it will greatly help us to the discharge of this duty. Are we visited with sickness, and brought near the grave? We can say with the Psalmist, "*He* weakened my strength in the way; *he* shortened my days." Are we bereaved of near and dear friends, and stripped of our possessions? We may say, with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Are we treated unkindly by our fellow-men? Do they abuse us for our attempts to do them good, and impeach our motives? We may say, with David, "Let them alone, and let them

curse, for the Lord hath bidden them." Such is the effect which the belief of this doctrine has upon the pious heart, in the time of affliction. But take away this source of consolation; remove God, and his presence, and his hand afar off; let the good man see nothing but the hand of creatures in the afflictions which press him down, and what *can* he do? You have taken away the refuge of his soul; and he must sink in despair. "If the foundations be destroyed, what can the righteous do?"

This doctrine encourages the Christian in the discharge of unpleasant and painful duties. Such are many of the duties of life. To every human view it appears, that if these duties are faithfully discharged great evil will result. Placed in such circumstances, the good man often feels exceedingly tried. On the one hand is the command of God, which he cannot evade. On the other, evils threaten, of far greater magnitude, in appearance, than would result from the omission of his duty. What shall he do? The path is plain. He must obey. He must do what God has commanded, and leave the consequences with him. If he has a deep sense of the presence of God, and believes that all events are directed by his hand, he is encouraged to obey. He knows that all is safe, and that God can avert the evils which threaten, or make them the occasion of still greater good. Supported by this, he obeys. His duty is done, and the name of God is honored by his obedience. But, take away from the good man this source of encouragement; place him in these trying circumstances, with no sense of the presence and agency of God, and the result will probably be different. He will be likely to shrink from his duty, and leave it undone.

This doctrine encourages the Christian to hold on his way, and persevere in the Christian race. He often needs such encouragement. When he looks around him, and sees the temptations to which he is exposed; when he looks into his own heart, and sees how little confidence he can repose in himself, he is ready to conclude he shall never persevere to eternal life. Shall he be told that God has promised to keep his people? What confidence can he place in such promises? If God does not govern the hearts of men; if he cannot incline their hearts by his agency; if he can only influence them by moral suasion, which they may resist and overcome, how can God fulfil any such promises? And how can such promises afford any encouragement, if God is unable to fulfil them? But, if God does work all things after the counsel of his own will; then he is able to cause his people to persevere. He can make his word effectual to them, and keep that which they have committed to

him. And they may go forward in their Christian course, fully assured that they shall gain the victory.

This doctrine will encourage the Christian to expect the ultimate triumph of the Gospel in the world. The good man ardently desires to have this accomplished. When he looks at the nations which are sunk in heathenish darkness, he ardently desires that the dayspring from on high may visit them. When he looks at the descendants of Abraham, who abide still in unbelief, he longs for the time to arrive, when the veil shall be taken from their minds, and they shall acknowledge the true Messiah. When he considers the numerous errors which prevail in the world, and sees how much the professed disciples of Christ are divided, he earnestly desires to see the day when the watchmen shall see eye to eye, and lift up the voice together; when error shall cease, and the knowledge of the Lord shall fill the world. But how can he expect that these things will come to pass? There is no ground for such expectation, unless God governs the hearts of men. But if he turns their hearts, whithersoever he will, then he *can* turn them to the way of life and peace. And all his promises of good to Zion in the latter days will be accomplished. Encouraged by this doctrine the Christian may persevere in using means for the conversion of the world, in the assured expectation that no labor will be lost, no prayer offered in vain.

This doctrine will encourage the Christian in his attempts to do good to those around him. The present is a day which calls for every exertion. It is highly desirable that every one should be at his post, and be ready to do whatever his hand findeth to do with his might. But many find great discouragement in their way. When any enterprise for doing good is proposed, they see no prospect of success. When they are invited to partake in the privilege of doing good, by contributing of their substance, they are afraid they shall come to want. When they are reminded of the divine promise to pay back with increase what they give, they are slow to believe; they see not how it can be done. And all this is to be expected in those who do not believe that God has an agency in these things. But let all believe the universal agency of God, and there would be a change in relation to these things. Let the opinion prevail that God does control the hearts of all men, and it will be seen how easy it is for him to give success to every effort to do good. And how easy it is for him to cause men to return to us all that we lend to the Lord, even "good measure, pressed down, and shaken together, and running over." Let them fully believe this doctrine, and give it its proper influence over their minds, and they will no longer stand doubting and hesitating,

when God calls upon them to act. They will "honor the Lord with their substance, and with the first fruits of all their increase; and so their barns will be filled with plenty, and their presses will burst out with new wine."

The belief of this doctrine prepares the Christian to exercise the Christian temper towards those that injure him. The good man is often subjected to injurious treatment from his fellow-men. They often hate him without a cause. And sometimes even his efforts to do them good, provoke their resentment. Under these circumstances, his feelings are put to a severe trial. If he sees only the hand of men in the injurious treatment he receives, he is often provoked to indulge resentment in return, and to feel justified in the expression of his indignation against those who treat him so injuriously. But if he believes in the universal agency of God; if he realizes that God is near, and that his hand is to be seen in all things; if he considers that men are only the instruments by which God is trying him, he will be likely to feel differently. He will think more of the agency of God than he does of the agency of man. And while he exercises suitable submission to God under his trials, he will be likely to exercise Christian feelings towards those who are his instruments. He will feel as Joseph did towards his brethren, in a similar case, and say: "As for you, ye thought evil against me, but God meant it unto good." He will be ready to pity and forgive them, and return good for evil.

The belief of this doctrine will tend to keep the Christian from being much elevated in prosperity, or much depressed in adversity. It will greatly tend to the maintenance of that steady equanimity, and that uniform serenity of mind, which so much adorn the Christian character. The good man, as well as others, is often called to experience the vicissitudes of life. At one time, all his enterprises are successful; health and plenty, and children and friends, and all the comforts of life are his. At another time, he experiences a sad reverse. His enterprises are unsuccessful; his wealth departs; sickness and death cut off his friends; he is bereaved of his earthly comforts, and feels himself lonely and forlorn in the midst of an unfriendly and pitiless world. In these various changes, it is exceedingly desirable that he should be able to maintain a steady evenness of temper; to be calm, collected, and cheerful, neither elated in prosperity, nor depressed in adversity. And the belief that God is everywhere present, and that his hand directs all events, will greatly conduce to this. In prosperity he will feel that all his blessings come from God, and that their continuance depends upon his pleasure; and a proper sense of this will keep him from being highly exalted. In adversity he will feel that it

is God who takes away his comforts, and sends afflictions upon him. He will reflect that God is infinitely wise and good, and does all things well; that he will give his children whatever infinite wisdom sees to be best, and that he may rejoice in the Lord always.

Here Thoughtful made a pause—and they sung the following hymn:

“Keep silence, all created things,
And wait your Maker’s nod:
My soul stands trembling, while she sings
The honors of her God.

“Life, death, and hell, and worlds unknown,
Hang on his firm decree:
He sits on no precarious throne,
Nor borrows leave to be.

“Chained to his throne a volume lies,
With all the fates of men,
With every angel’s form and size
Drawn by th’ eternal pen.

“His providence unfolds the book,
And makes his counsels shine;
Each opening leaf, and every stroke
Fulfils some deep design.

“My God, I would not long to see
My fate with curious eyes;
What gloomy lines are writ for me,
Or what bright scenes may rise.

“In thy fair book of life and grace,
O may I find my name
Recorded in some humble place,
Beneath my Lord the Lamb.”

CHAPTER LXII.

Ardent. Can you mention any more practical uses of the doctrine of the universal agency of God?

Thoughtful. Yes. The belief of it will tend to keep the Christian from being depressed and discouraged in times of darkness to the Church. When we look at the instrumentality of creatures, and see no hand of God in passing events, how dark and discouraging they are! Many good men are taken away when they are greatly needed. Those upon whom we had placed great dependence, often fail us entirely, and fill us with

disappointment. Those whom we had thought good men sometimes discover themselves to be far otherwise. Those who had been zealous advocates of the truth sometimes turn against it. Our plans for doing good often fail, through the apathy or the unchristian conduct of our professed brethren. When the good man sees such results from the efforts of himself and his friends, what encouragement can he have to make further exertions? What can prevent his sitting down in despair? The universal agency of God is his only support. Infinite wisdom and goodness is directing all these things. In this precious truth the good man may find consolation and support, in times of the greatest darkness to the Church. He may be certain that God will give such an issue to every enterprise, as is most desirable on the whole; and that all the trials and disappointments of his people, will, in the end, contribute to the advancement of the cause on which they have set their hearts.

The belief of the universal agency of God will give the Christian more exalted thoughts of God. Some pious men have found this to be true, by their own experience, and have expressed themselves to that effect, in very striking terms. They were, indeed, good men before they embraced this doctrine, and they had respectful thoughts of God, according to what they saw of him; but now, their views of him are greatly enlarged, and their thoughts of him are far more exalted. And the belief of this doctrine has a powerful tendency to produce this effect. For the more the good man sees of God, the more glorious and excellent does he appear. And the belief of this doctrine leads the good man to see far more of God than he did before. While he considered him as exercising no agency in the government of the world, and discovered no hand of his in passing events, he saw, comparatively, very little of him. But now that he sees his hand in every event, he realizes his constant presence, in a much higher degree. He sees him in every thing. A sparrow cannot fall to the ground, nor a hair drop from his head—not the least event can take place, but it furnishes him with an occasion of seeing and admiring the perfections of him, who is not only the great Creator and Preserver, but the all-wise, and powerful, and beneficent Governor of the universe.

The belief of the doctrine of the universal agency of God will tend greatly to preserve the Christian from backsliding and apostasy. It will be a great safeguard against temptation. Let the Christian have a deep sense of the divine presence, everywhere, and at all times, and it will prove a powerful motive to resist even the approaches of evil. The presence of a fellow-creature whom we highly respect, is a powerful restraint

upon us. Much more, then, would a sense of the divine presence restrain us. The belief of this doctrine will restrain us in another way. It teaches us not to regard as unimportant the smallest event which God employs his agency in bringing to pass. It guards us therefore against regarding any sin as a little sin, and teaches us to watch against the first beginnings of backsliding from God.

The belief of the universal agency of God will tend to make the Christian humble and thankful. Humility and gratitude are certainly very important traits in the Christian character; and it is highly desirable that they should be increased to the utmost extent. The belief of this doctrine tends powerfully to increase them. It is not strange that those who deny this doctrine should think more highly of themselves than they ought to think. If they make themselves to differ; if it is to their own superior wisdom and goodness that all their excellence is to be ascribed; if God does nothing, in forming their character, or in crowning their enterprises with success; then self-exaltation is the natural consequence. But if God forms the character of man, and makes one to differ from another; if he gives men prudence and wisdom, and crowns their enterprises with success, then humility and gratitude are the feelings proper to be exercised.

The belief of the universal agency of God will help the Christian to see the use and necessity of prayer. There is, no doubt, a deplorable deficiency in the Christian world, in regard to the duty of prayer. And it is probably to be ascribed, in a great degree, to a prevailing opinion that it is of little use. And the disbelief of the agency of God in the government of the world, naturally tends to diminish our sense of the importance of prayer. For, of what use can it be to pray to God, if he never does any thing in answer to our prayers? Why should we ask him to exert his agency in our behalf, when we do not believe he exerts his agency at all? Some have seemed to admit the correctness of these conclusions, and have conceded that prayer is of no other use than as it has influence upon our own hearts. Is it true, then, that prayer is of no other use? Is the design of it simply to put our hearts in a proper frame? Are we directed in the Scriptures to go to God, and ask him to do certain things for us, not because he ever does such things, but merely that we may thus prepare ourselves for what creatures may do? How does this comport with the promises God has made in the Scriptures to hear and answer prayer? And how does it comport with the instances actually recorded of the prevailing influence of prayer? And how does it comport with the language used in prayer by the Scripture saints, who spake as they

were moved by the Holy Ghost? It is highly desirable that every Christian should understand the subject of prayer, so as to feel its importance, and be induced to pray without ceasing. And if he believes that God governs the hearts of men, and brings all events to pass by his own agency, he will be assisted in discovering the use and importance of prayer. He will be able to see that it is not only of use to himself, to put his own heart in a proper frame, but may also be of use to all for whom he prays. He will see that prayer *may* have a prevailing influence with God, to obtain blessings for himself and others. He will see how the prayer of Jacob could *prevail* with God to deliver him out of the hand of Esau; and how God could hear and answer his prayers, and incline the heart of his wicked brother to show him kindness. And in this view of the subject, he will feel no embarrassment from the consideration that God does all things according to a fixed plan; for he will see that those prayers may have been included in that plan, as well as the answers to them. Let all Christians believe the doctrine of the universal agency of God, and in connection with it, let them examine what is said in the Scriptures respecting prayer, and they will soon see a propriety and an importance in that duty, far beyond what is at present felt. They will see how their prayers may procure blessings, not for themselves only, but for the whole world; and not for the present generation only, but for generations yet unborn. And when they shall feel the full importance of the subject, when they shall see the use and necessity of prayer, as they are to be seen in the light of this doctrine, then may we expect that Christians will cry unto God day and night in behalf of his Church; and that he will graciously hear their petitions, and show mercy to his chosen.

Arđ. I am satisfied that the doctrine of the universal agency of God is not a matter of dry and cold speculation, as many seem to think it. It is a doctrine rich in practical consequences.

Th. Yes; the belief of it, and an abiding sense of its truth, tends most powerfully to make those who believe it, consistent, thorough, and vigorous Christians. Correct views of God, an habitual sense of his presence, entire confidence in him, a spirit of prayer, a disposition to discharge every duty, however painful, a spirit of forbearance and forgiveness, a firm reliance on the divine promises, deep humility and gratitude, are the genuine effects of this doctrine upon those who cordially embrace it. And what traits in the Christian character are more desirable than these?

Arđ. If this doctrine is so useful, I suppose we might expect it would be abundantly taught in the Scriptures.

Th. And so it is. In looking over the Bible in relation to this subject, I have been astonished to find how much more this doctrine is taught than any other single doctrine in the whole Christian system. But when we consider its practical uses, we discover a good reason. It is so abundantly taught, because it is so abundantly useful. The people of God have need of it, day by day. They need to have an abiding sense of his presence, at all times. In no situation or circumstances in which they can be placed, are they safe a single moment, without a deep sense of their dependence upon God. But while they see his hand in every event, and the feelings of their hearts correspond with their belief, they are safe in every situation, and may rejoice in the Lord under all circumstances. And how happy will heaven be, to the people of God, who delight in his presence, and rejoice in all his perfections. They will then see how those perfections have been exhibited in all that he has done. They will see that in working all things after the counsel of his own will, he has executed the wisest and best designs, in the wisest and best manner. They will see the wisdom and the goodness of all those events which now appear so dark and mysterious. They will see that his hand has directed every event, and caused all things to conspire together to promote the glory of his own great name, and the highest sum of good in the intelligent universe. And while they trace each event, from its commencement to its ultimate consequences, and make new discoveries of the divine perfections at every step, their souls will be filled with the most ecstatic delight, and their tongues will be employed in the liveliest expressions of wonder, love, and praise.

Then the pilgrims sung the following hymn :

“ Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite ;
Yet one thing secures us, whatever betide,
The Scriptures assure us, the Lord will provide.

The birds without barn or storehouse are fed ;
From them let us learn to trust for our bread :
His saints what is fitting shall ne’er be denied,
So long as ’tis written, the Lord will provide.

When Satan appears to stop up our path,
And fill us with fears, we triumph by faith ;
He cannot take from us, though oft he has tried,
This heart-cheering promise, the Lord will provide.

He tells us we’re weak, our hope is in vain,
The good that we seek we ne’er shall obtain ;
But when such suggestions our spirits have plied,
This answers all questions, the Lord will provide.

When life sinks apace, and death is in view,
The word of his grace shall comfort us through ;
No fearing or doubting with Christ on our side,
We hope to die shouting, the Lord will provide."

CHAPTER LXIII.

By this time the pilgrims had crossed the plain of Ease, and arrived at the further side of it, where Christian and Hopeful had met with Demas, near the hill Lucre. And I observed that a large village had grown up here, inhabited by those who were intent on acquiring wealth ; and that quite a long row of shops were built by the way-side, where were exposed to sale all such commodities as were found in Vanity Fair. As soon as they entered the village, a man met them, and inquired what they would buy, or whether they would take up their residence here, and engage in traffic.

Thoughtful. We are travellers to a far country, and have no desire to tarry long by the way. We seek for durable riches and righteousness, and not for such gains as are to be acquired in this place.

Man. But you need not relinquish your journey altogether : you may stop here for a season, and engage in the business of the place. And, after having acquired a suitable sum to provide for yourselves, and those dependent upon you, which will not take a long time, you may then resume your journey. Great fortunes are made here, in a short period.

Ard. By what means are they made ?

Man. By traffic. We buy and sell. We take care to furnish our shops with such articles as are most in demand, and then take advantage of a rise in the value, and sell out. That is the way of the world.

Th. I see no objection to an honest traffic. It is very necessary for the accommodation of the public that some should engage in the business of furnishing the market with such articles as others need. But I suppose it is a business that presents many temptations, and is attended with many dangers.

Man. All are not sufficiently prudent. And a man who has accumulated a large sum, will, sometimes, in the hope of adding largely to it, run a risk which deprives him of all.

Th. This comes of too eager a desire after wealth. An honest business, and moderate profits, with steady application,

I suppose to be much surer, and better in the end. It is written: "He that maketh haste to be rich shall not be innocent."

Man. You seem to speak of an *honest business*, as if you thought men could hardly be honest who were very desirous of acquiring wealth.

Th. They are certainly exposed to great temptations; but we believe it is possible to be strictly honest in buying and selling, as well as in other branches of industry.

Ard. What may be considered an honest business?

Th. It must be one which supplies the actual wants of mankind, but does not minister to their vices. It must be one which does not take advantage of the ignorance, or of the necessities of others, to oblige them to pay more, or receive less, for an article than its fair value. It must be one which does not entice others to buy what they do not want; nor conceal the defects of what you are about to sell. It must be one in which you can observe the golden rule of our Saviour, "Whatsoever ye would that men should do to you, do ye even so to them."

Man. You would not be likely to succeed in business in this place, if, indeed, you would anywhere in this world. We consider every business an honest business, which is protected by the laws of the land. And as to buying and selling, we think we may buy an article as cheap as we can, and sell it for as much as we can. We do not feel obliged to point out the defects of what we wish to sell; we expect the buyer himself to look out for them.

Th. The laws of men do not always extend as far as the laws of God. And where men set aside the laws of God, on that plea, I have observed that they often seem to have but little respect for the laws of men, provided they can only evade their penalty.

Man. It is even so, to a great extent. But if we do as well as our neighbors, if we are as fair and honorable in our business transactions as they, we think we do pretty well.

Th. But you ought to consider that the rule of judgment in the great day, will not be the practice of your neighbors, nor even the laws of the land, but the law of God. If your mode of doing business has led you to violate the law of God, you must expect to fall under its penalty.

So the man left them, and they were next accosted by a lady, who invited them to buy each a ticket for a fair, which was open in the next house.

Ard. What articles are for sale there?

Lady. Useful and fancy articles in great variety. You will

scarcely fail of finding something you will like to purchase. And it is for a very good object too.

Th. For what object?

Lady. It is to trim anew the pulpit in our church, and make some other necessary repairs.

Th. I have no objection to churches being repaired, and put in decent order, when they need it. But the method of raising the means may deserve some consideration.

Lady. Who can make any objection, when the object is so good, and we give every one something for his money?

Th. Do you give every one the value of his money?

Lady. No. We do not pretend to do that; for then we should raise nothing for the object. Those who buy our various articles expect to pay something for the article, and something for the object.

Th. If a purchaser hands you more than the price of an article, do you give him the change? or do you keep all you get into your hands?

Lady. If he insists upon it, we give him his change; but in some cases we think he can afford to give the balance for the object; and we are glad to keep it all, if he will allow us to do it.

Th. How do you dispose of what articles are left?

Lady. Sometimes they have been disposed of by lottery. That is the most convenient way to make sure of a sale for the whole; but some object to that, because the laws of the land forbid private lotteries.

Th. And with good reason, I think. For I do not see how it is any better than gambling.

Lady. What, then, would you have us to do, to raise the means of accomplishing our benevolent object?

Th. Ask the people directly to give you what you need for that object.

So the lady left them, and they came in front of a shop where they were selling books of various kinds, and the windows were filled with pictures, which seemed to afford much amusement to a crowd of passers-by, who were gazing at them. On seeing the pilgrims, the bookseller accosted them, as follows:

What will you buy, gentlemen? Here are the latest publications from Vanity Fair. Here are caricatures of all the public men of our time. Here are comic almanacs, and books for children of every size and price, full of comical pictures to amuse them. Here are the works of all the most popular writers of the day. We keep all the light reading of the times. What will you buy?

Th. We do not want the light reading of the times, for ourselves, nor for our children ; neither caricatures, nor comic pictures. We think they are adapted to pervert the taste, and injure the morals of the youth ; and we consider it a great evil that the rising generation should be exposed to their influence.

Book-seller. You are very singular in your notions. For most of our sales are works of this description. We could not sustain our establishment at all, if we did not deal in works of this kind.

Th. Then better break up, and pursue some useful calling.

B. S. But others will sell these things, if we do not. And then, is it not useful to give children books that afford them amusement, to excite a taste for reading ?

Th. Better give them a taste for useful knowledge. And if they are to have pictures at all, let them be such pictures as will communicate knowledge. I like to have them to a moderate degree see pictures of such objects in nature, as will teach them to admire the works of their Creator, and to have high and honorable thoughts of him.

Ard. It seems, then, that you would not have all sorts of children's books filled with pictures.

Th. By no means. A few may be useful ; but there is a great tendency to overdo the matter. A taste for useful knowledge must be excited in the minds of children, if you would have them apply themselves to useful studies. If they get a taste for amusement merely, they will not be likely to have sufficient patience and perseverance to learn much that is useful. And to acquire a taste for comic pictures, which are always distorted figures, must be unfriendly to the formation of a taste for correct proportions. I have still another objection to caricatures. They are intended and adapted to expose the subject of them to ridicule. And there is nothing which can hinder the wisest and best of men from being the subject of them.

B. S. But if the leaders of the party opposed to you are thus caricatured, and a laugh is raised against them, is not that a powerful instrument of carrying a popular election ?

Th. If it is a powerful instrument, that does not make it a lawful one. I would rather convince a man I thought wrong, by argument, than try to overwhelm him with the senseless laugh of those who could be influenced by a caricature.

Ard. Will not the multiplication of works of light reading, and their being published now in so cheap a form, be likely to have a bad effect upon the youth ?

Th. I think so. The most popular fictions of the day are those which contain many mischievous principles. These being

multiplied and circulated, cannot but have an injurious effect upon the multitude of readers.

Ard. Would you try to keep your children entirely unacquainted with works of this kind?

Th. No; for that would scarcely be possible. But I would select a few, read them first myself, and then have my child read them to me, and let me point out to him the wrong principles they contain. And I would not do this very early. I would try to form his mind to virtuous principles first. I think it very wrong for a Christian parent to leave the reading of his children without his own careful inspection. I would never have them read a book till I had myself examined it.

The pilgrims then went along, and came in front of a shop where several persons were mixing and dealing out strong drink to a crowd of applicants of different ages, and of different dress and appearance. Some were young, some were middle aged, some were well dressed, and others with bloated faces and ragged garments. Then said Ardent, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also."

Seller. I am pursuing a legal business. I am licensed by the public authorities to retail spirituous liquors; and I do not think you have any right to disturb my business.

Ard. Does not strong drink take away the senses, destroy the health, ruin the character, and finally destroy the life of those that follow it?

Sel. What is that to me? If the public authorities grant me a license to sell, for which I pay them, am I not at liberty then to pursue my lawful calling?

Ard. Does not strong drink destroy the peace of families, and send multitudes to the poor-house?

Sel. Yes; and what I pay for my license goes towards the support of the poor.

Ard. What part of the public expense of supporting the poor do you suppose your license pays for?

Sel. How can I tell? The public authorities, who legalize the traffic, must take care of that.

Ard. Is it right that the sober and industrious, who use no strong drink themselves, should be taxed to support those whom your traffic has ruined?

Sel. That is not my business. I pay for the privilege all that the public authorities demand. And if they thought I ought to pay more, doubtless they would make me do so, or else abandon the traffic.

Th. Perhaps if you thought of all the consequences of the traffic you would abandon it.

Sel. It may be so ; but I must contend that I am not chargeable with all these consequences, since I follow a business licensed by the state. And besides, if I was to abandon the traffic, what good would it do, since there are enough others who would pursue it if I do not ?

Th. Look at the misery which you bring upon the individuals to whom you furnish the poison ; and look at their families. What wretchedness it brings. Listen to the sighs and groans of the heart-broken wives ; consider the ignorance, and rags, and vice of the neglected children. Can you look at these things, and not feel some misgivings about the morality of the business you pursue ?

Sel. I often think of these things, and sometimes it seems as if I must stop. But while the state legalizes the business, I feel that they must take the principal blame, if there is any blame. And while these men *can* get it and *will* get it elsewhere, if I should close my shop, I do not see but that I may as well continue it, as give place to others.

Th. Do you not know, that nearly all who engage in the business ultimately become its victims themselves ? And does not this look like a just judgment of Heaven on the traffic ?

Sel. I do not feel in any danger of that. But I do not see how you gentlemen of the church can talk about the unlawfulness of the traffic, when you use wine for your communion.

Th. Is it necessary that wine for the communion should be an intoxicating drink ?

Sel. So I hear it is believed and argued by grave divines. I do not pretend to be a judge in such matters.

Th. What are their proofs ?

Sel. They say that wine is the product of fermentation, and that being so, it is an alcoholic liquor which must be used of course.

Th. I do not admit that this is the Scriptural meaning of the word *wine*. I contend that it means the juice of the grape, whether before or after fermentation. And, consequently, that if the ordinance required *wine*, we might use the unfermented juice of the grape. But the ordinance does not mention *wine* at all ; it only mentions the *fruit of the vine*. And as the unfermented juice of the grape is the fruit of the vine, we think we may be excused for using that in the ordinance. And especially where a little pains may secure an abundant supply ; and there will be no need of getting those noxious and poisonous compounds, commonly sold under the name of *wine*, many of which have probably nothing in them that ever proceeded from the vine at all.

CHAPTER LXIV.

THEN the pilgrims came in front of a building which had for a sign, "*slaves bought and sold here.*" And a man came out and said, Have you slaves to sell? or do you wish to buy?

Ard. Neither; we abhor all such business.

Man. There is no need to speak reproachfully of it. It is a legal business, carried on under the sanction of the public authorities. I claim to have just as much right to buy men, women, and children, as my neighbor has to buy horses and cattle.

Th. The laws of the land may protect you in so doing; but they do not make it right, unless it is authorized by the laws of God, which we suppose you will scarcely claim.

Man. I believe that slaveholding is authorized by the Bible; and that, consequently, the buying and selling of slaves is authorized also. Was not Abraham a slaveholder?

Ard. I think not. But, perhaps we shall need to define our terms. What is a slave?

Man. He is a "chattel personal." He is not regarded as a person, but a thing. He has no rights, and can have no property. Whatever he has in his possession belongs to his master.

Th. I believe that is a correct definition of modern slavery, and nearly so of the ancient Roman slavery. The fundamental idea is, that *slaves are not persons but things*. In this sense I deny that slavery was authorized in the Old Testament or the New.

Man. You take bold ground. Had not Abraham bondmen and bondwomen, born in his house, and bought with his money?

Th. Yes; but, what was a *bondman* in Abraham's house? Was he considered as a *person*, having rights, like the white servants among us, capable of making contracts, capable of acquiring and holding property, and the like? If so, he was not a slave. For a slave is a *thing*, and not a *person*. A slave has no rights.

Man. But I supposed the word *bondman* meant slave.

Th. The Hebrew word is *ebed*, which is commonly rendered *servant*. David was the *ebed* of Saul, not his slave. Ziba was the *ebed* of Mephibosheth, but a man of wealth and importance. Jeroboam was the *ebed* of Solomon. It is used just as we use

the word *servant*, to denote subordination and dependence, but not the degradation of *persons* to *things*, in which the essence of slavery consists.

Man. But Abraham's servants were *bought* with his money.

Th. The word signifies, *acquired, got, procured*. Abraham procured them with his money. And this is the way we procure white servants. The usual way to obtain a servant in patriarchal times is brought into view in that very ancient composition, the Book of Job, where in respect to the leviathan, it is asked, "Will he make a covenant with thee? wilt thou take him for a servant forever?" The servant was bought, indeed, but he was bought of himself, and became a servant by contract. So it seems to be contemplated it might be among the Israelites. "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and *sell himself* unto the stranger." *Slaves* are never bought of themselves, but of some other. Abraham might also have procured servants of his heathen neighbors, by way of redeeming captives taken in war, on the easy condition of their becoming permanent members of his family, and there enjoying the substantial benefits of freedom, which they could not hope to do among their enemies. Wives also were *bought*. Jacob gave fourteen years' personal service for his. David bought his wife of the king her father, by his military services. To betroth a wife among the Israelites was to *buy* her, by paying a sum of money or goods to her father. Joseph bought the people with food to be servants unto Pharaoh. But they were not made slaves. They were only to pay Pharaoh a large rent for their land.

Ard. Would any slaveholder now treat his slaves as Abraham did his servants? He put arms into their hands, and intrusted them with the guardianship of his person. They were to be his heirs, in case of the failure of children, in preference to other relations. The oldest servant of Abraham's house was a person of great consideration, to whom Isaac was in some respects subordinate, even at the age of forty years. And Abraham thought it necessary to bind him by an oath that *he* would not marry Isaac to any of the daughters of the land. There is no evidence that Abraham sold any of them, or gave them away, or treated them in any respect like slaves.

Th. If Abraham's service was slavery, his servants had an easy method of emancipating themselves. It was but to refuse a compliance with some of the religious obligations which his family were required to observe, and they would at once be excluded from his family, and turned out of his house. No, they must have been substantially like the servants of whom the apostle speaks. "Now I say that the heir, as long as he is

a child, differeth nothing from a servant, though he be lord of all." Of course, the servant differs nothing from a child in his minority. But as a child in his minority is very different from a slave, so also the servitude which is authorized by the Scriptures is very different from slavery.

Man. But Moses found slavery in existence, and made laws to regulate it.

Th. Moses found a system of servitude in existence, not slavery, and made laws to regulate it which are not found in modern slave countries. Servants could make intermarriages with other members of the family, and become heirs with the children. "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." Servants were not allowed to be separated from their wives and children; they were invited guests at all the national and family festivals of the household in which they resided; they were under the same religious instruction, and under the same civil laws with their masters. There was not one law for the master, and another for the servant, as in all slave countries. Servants might be parties to a suit at law for the recovery of their rights, and they could give testimony in courts of justice where masters were concerned.

Man. But Moses says: "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids—they shall be your bondmen forever." Is not that authority to buy slaves?

Th. The word rendered *bondmen* signifies *servants*; the word rendered *buy* signifies *procure*. And we are not obliged by the language, when divested of the wrong ideas derived from our familiarity with slavery, to understand it as meaning any more than this: "Both thy male and female servants, which thou shalt have, shall be of the heathen that are round about you; (and not of your Hebrew brethren;) of them shall ye procure men servants and maid servants—of such shall be your permanent servants in all ages."

Arđ. Did Moses authorize the buying and selling of slaves?

Th. The institutions of Moses provide for persons selling themselves to be servants, that is, hiring themselves out to be permanent servants, for a sum paid in advance; and also for fathers selling their daughters to be wives, and thus providing them with a dowry. But there seems to be no trace of any toleration of slave trading. The possibility that such a thing might be attempted, appears to be provided for. "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

Man. Were not the Israelites slaves in Egypt?

Th. They were under great oppression there, for which their oppressors were severely punished; but not slaves, according to your definition. They resided by themselves in the land of Goshen, in permanent dwellings, in their own distinct and separate families. They held their possessions independently, and owned a large amount of property, which does not appear to have been claimed by their masters. They kept arms, and were fully equipped when they left Egypt. They had their own government, and laws, and magistrates. They appear to have been called out, a given portion of the men at a time, to labor in the public works. And the great oppression consisted in their being required to perform too much labor for the king. They appear to have had time to learn and practise several of the fine arts. There is no complaint that their women were subject to any personal outrages, nor to any species of cruel treatment, save that which Pharaoh judged to be necessary for his own safety, the destruction of their male children. They were abundantly supplied with the necessaries and comforts of life, as they afterwards alleged in their complaints when in the wilderness. Instead of being allowed "a quart of corn a day," as some slave-holding states now provide, they "sat by the flesh pots, and did eat bread to the full." They also did "eat fish freely, and cucumbers, and melons, and leeks, and onions, and garlic." No restrictions seem to have been placed on their intellectual and moral improvement, or the free exercise of their religion, till they asked leave to go away in a body three days' journey into the wilderness, with all they possessed. And then the king seems to have refused chiefly from the fear that they would not return. If such was the bondage of Egypt, so decidedly condemned, and so severely punished; if it was so mild, compared with modern slavery; is it credible that God would authorize any thing like modern slavery, among a people whom he so abundantly enjoins not to oppress the stranger, nor to forget that they had been strangers in the land of Egypt? I cannot think it credible.

Ard. And then, there was a year of jubilee, of which it is said: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto *all* the inhabitants thereof."

Th. And there was another direction, which the modern advocates of slavery do not like to have us obey. "Thou shall not deliver unto his master the servant which is escaped from his master unto thee."

Man. You had better take care what you do, when you are within the reach of slaveholders.

Th. We mean to obey God, in relation to this matter, as

well as all others ; and bear testimony against oppression and cruelty. And we do not think you have any right to complain of us for doing so.

Man. "Slavery was prevalent at the coming of Christ ; but he issued no command with regard to it ; the apostles nowhere assailed it ; the Gospel does not proclaim liberty to the slave."

Th. I cannot but wonder that you should use such language, if you have read the New Testament. It brings to mind the annunciation of the object of his coming, which is put into the mouth of our Lord, by the prophet : "The Spirit of the Lord God is upon me ; because the Lord hath anointed me, to preach good tidings unto the meek : he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn."

Man. But I cannot think it a sin to hold slaves, because the New Testament gives precepts to regulate the conduct both of masters and slaves. "Servants, be obedient to them that are your masters according to the flesh." "Exhort servants to be obedient unto their own masters, and to please them well in all things."

Th. With reference to these precepts, I have two remarks to make. One is, that nothing is here said about *slaves*. The Greek word is *douloi*, servants. The relation of *master* and *servant* may be very proper, and the relation of *master* and *slave* not be sanctioned at all. The proper Greek for *slave* is *andrapodon*. *Doulos*, servant, is used in the New Testament, very much as the Hebrew *ebed*, (servant,) is in the Old. It is evident, to any who examine the New Testament, that those who are called *douloi* were regarded as *persons*, and not as *things* ; they possessed property of their own, were capable of making contracts, of owing debts to others, and having debts due to them ; their wives and children were theirs, and not their masters. None of these things apply to modern slaves. Paul called himself a *doulos*, *servant*, of Jesus Christ, which was a title of honor. But his declaring it to be the same condition in which the heir is, during his minority, shows that it meant a man in a subordinate station, and not a mere chattel. But there is another remark to be made respecting these commands : they mention the duty of the servant, without deciding whether it is right for him to be held in that condition. It is the duty of those who are held as slaves, to be obedient to the lawful commands of those to whom, in the providence of God, they are subordinate. But that does not prove it right

for them to be held in that condition. Christianity found Nero exercising the most cruel tyranny at Rome; and it says to the Christians of that city: "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God." Did this prove that the government of Nero was right, and no sin?

Man. But Christianity gives precepts to masters also; and thus recognizes that relation.

Th. It gives precepts for the treatment of *servants*. But I do not admit that it therefore recognizes slave-holding as no sin. It says, indeed, "Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven." *Just and equal*; what is that, but a fair equivalent for their service? Can it be just and equal to compel them to labor without wages, and refuse to pay them for their work?

Man. I consider the case of Onesimus as good proof. When Paul sent him back to Philemon, he practically recognized the right of taking up runaway slaves, and sending them back to their masters.

Th. This case seems to be strangely misunderstood. Philemon had embraced the Gospel. His servant Onesimus had run away, apparently in his debt. By the preaching of Paul, Onesimus was converted to Christianity. Paul speaks as if he might have retained him for the service of the Gospel; but he chose to have Philemon do his duty in discharging him, of his own accord, and not by compulsion. He sends him therefore, and exhorts Philemon to receive him, "*not now as a servant, but above a servant, a brother beloved, especially to me; but how much more unto thee.*" Was that to receive him as a slave? He said, "If thou count me, therefore, a partner, receive him as myself," that is, receive him as a partner, a companion, not as a slave. And he expresses the greatest confidence that he would do his duty in the case: "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say." If all men, now held as slaves, were treated as Paul asks Onesimus might be, the reproach of slavery would no longer rest upon our country.

Ard. How do you pretend to reconcile slave-holding with our Saviour's golden rule, "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets?"

Man. That means, I suppose, that we should do what is best for others, considering their situation, character, and circumstances. And it is clearly best for most slaves to be kept in that condition; for they cannot take care of themselves.

Ard. They prove that they can, by taking care of themselves and their masters too, in many cases. But that would acknowledge that all who would be better off in freedom should be set free.

Man. I doubt whether any would be better off.

Ard. Suppose you test the sincerity of your principles by changing places with them. Would you be willing to be shut up for a season, and then be sold to the highest bidder? Would you be willing to be chained in a company, and be driven with a whip to the sugar plantations, and there be worked, as those you sell are worked, till they are exhausted, and die? Just put the case to yourself; and put yourself in their place, and see what you ought to do.

Man. "Slavery is the corner-stone of our republican edifice."

Ard. Out upon such republicanism. The republican edifice erected by our revolutionary fathers, has the contrary as its foundation. They say: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." If these truths are self-evident, in the light of nature, they are equally clear according to the word of God. That affirms that God "hath made of one blood all nations of men, for to dwell on all the face of the earth." Here, then, we take our stand, with the Bible in one hand, and the declaration of our fathers in the other; and we fearlessly affirm, that every pretended grant of the right of property in human beings, is self-evidently null and void; and every assertion of such a right is usurpation and robbery.

Man. Such declarations are mere rhetorical flourishes. Nobody believed them at the time.

Th. I am not willing to think that it was so. I believe them to be true, according to the natural import of their language, and I honor the patriots who put forth such a declaration before the world; and I think it eminently disgraceful for their posterity to maintain the contrary now.

Man. We must have slaves in our warm regions to perform the labor necessary to support human life. If they were free, they could not be hired to do it, and the land would become desolate.

Th. Better so, than live in the continual violation of the laws of God and man. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work." "Rob not the poor because he is poor; neither op-

press the afflicted in the gate ; for the Lord will plead their cause, and spoil the soul of those that spoiled them." I should suppose you would sometimes think, as Mr. Jefferson, himself a slaveholder, said : " I tremble for my country, when I reflect that God is just, and that his justice cannot sleep forever. The Almighty has no attribute which can take sides with us."

CHAPTER LXV.

WHEN the pilgrims had gone a little further, they came opposite a building, over the door of which was the name *theatre* ; and a man came out and invited them to purchase tickets for the evening's performances, which he assured them would be very interesting and amusing.

Ardent. We are travellers, and intend to go on our journey. And besides, we do not attend such places of amusement as the *theatre*.

Man. Why not ? They are very amusing, I can assure you. And a large part of our villagers think so.

Th. What is the object of attending ?

Man. The chief object is amusement. But those who attend think it has a tendency to polish the manners, and refine the taste ; and that, when well regulated, the stage is a school of good morals.

Th. When well regulated ! Is it ever well regulated ?

Man. Yes, I hope so. [But the pilgrims observed that he blushed a little, when he said that.]

Th. I cannot speak from experience, for I never witnessed the performances of a theatre. But I have heard about them, and have looked into a few of the plays, enough to satisfy me that I could spend my time better.

Ard. Why are they not always well regulated ?

Man. You know we must please our patrons, or we cannot obtain their support. And if we have one sober play which teaches a good lesson, we must have an after-piece which will afford some fun ; or else a large part of those who come would not be attracted there.

Th. That is just as I have always understood. There is now and then a play which appears to be intended to inculcate something useful ; but seldom does it without such an intermixture of what is bad, that it could scarcely be read in a

family circle. And then the after-piece is chosen to suit the taste of those who would not be interested in the other. So that, on the whole, the passions are excited, vice is pampered, and mischief is done to the morals of all who attend.

Man. But young people must have some amusement, and what can you find that is better?

Th. Reading useful books—rational conversation—scientific lectures—a great variety of things may be mentioned, which would be suited to the capacity of rational beings, and not be a criminal waste of time and money.

Man. Theatrical entertainments are of great antiquity.

Th. Yes; but they have never sustained a good character. They were popular in Greece, but were strongly opposed by her wisest men, as dangerous to morality. They were popular also at Rome; but play-acting was not held in good repute as a profession.

Man. Does not Cicero speak in very high terms of Roscius?

Th. He does. And some others also were highly extolled as individuals. But these were the exceptions. The class were reckoned infamous, and were not allowed the rights of citizenship. Even Rousseau, the infidel philosopher, opposed the introduction of the theatre at Geneva, lest it should corrupt the morals of the people.

Man. Your church-going people sometimes go to the *theatre* too.

Th. Yes, sometimes; but all suffer in their morals by it; and sometimes lose their character entirely. Indeed I think they must always lose it entirely, if they do not forsake so dangerous a place. The early Christians condemned such entertainments altogether; and the reformed churches of France, Holland, England and Scotland, adopted rules for censuring any of their members who should attend them. Instead of being a school of good morals, the theatre is deservedly reckoned a *school of vice*, and cannot be rendered otherwise by all the attempts you may make to regulate it.

So the pilgrims went on, and came to buildings which had a sign of *horses and carriages to let at all times*. As from other places, a man came out from this, and invited them to patronize his establishment.

Arđ. Does that clause *at all times* mean the Sabbath, as well as other days?

Man. Certainly; we keep our shop open on the Sabbath; for we have double the business on that day, that we do on any other.

Arđ. The divine law says, "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant

nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

Man. But people need to ride out for their health. Those who are confined by their business all the week, need to ride out into the country on the Sabbath, to breathe the fresh air, and keep from becoming sick by remaining in the confined air of the town all the time.

Th. The blessing of God is necessary to the means of preserving health. And it is not the way to get his blessing, to rob him of what he claims as peculiarly his own, the Sabbath day. You pursue your business on the Sabbath, because you gain more on that day. Another pursues his pleasure on that day because he finds it convenient, and not interfering with his ordinary labors. But I believe you both lose, rather than gain, in the long run, by encroaching on the Sabbath day. Judge Hale, when near the close of a long and busy life, stated it as his deliberate opinion, founded on his experience and observation, that the proper observance of the Sabbath was the best way to secure the success of our worldly business during the week. He says: "Always the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal successes in the ensuing week. Though my hands and mind have been as full of secular business, both before and since I was a judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and therefore when some years experience, after a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day."

Man. That is just the contrary to our experience: for our business is the most successful and prosperous on that day.

Th. You have not yet reached the end. God may give you some present success in order to make your future fall more signal. That it will come, sooner or later, if you persevere in violating the Sabbath, there cannot be any doubt; since God has always expressed himself so decidedly opposed to the sin. When he names other sins in general terms, he names this in particular as the great reason why he sent his ancient people

into captivity. (Ezek. xx. 12, and xxii. 8; Jer. xvii. 19; Neh. xiii. 15.) But on the contrary, he promises, "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Man. We do not expect miracles now, but look for the natural results of things. If we attend to our business diligently, we expect success in it.

Th. You forget the providence of God. This brings about what you call the natural results of things. And I contend that temporal ruin is among the natural results of Sabbath-breaking. 1. It is casting contempt upon what God has given to man as a special favor. 2. It is manifesting peculiar contempt for the divine authority, inasmuch as God has set apart this day more especially for his own worship. 3. The observance of the Sabbath is essential to the permanent good of nations and of individuals. 4. Sabbath-breaking tends to harden the heart, to stupefy the conscience, and lead men to an habitual disregard of the divine threatenings. 5. It brings such as are guilty of it into contact with those whose influence tends to corrupt them still more. What is the brotherhood of Sabbath-breakers, but a company of those who fear not God, and have little regard for man; whose influence tends to burst asunder all restraints, divine and human? Who are the leaders in this matter, but those who make a gain of the vices of others? Those who live on the crimes against God and man which they entice others to commit; those whose trade is to make their fellow-creatures as bad as they can, that they may profit by their depravity?

Man. You are hard upon our respectable fraternity. But I think you must admit that there is a necessity for keeping horses and carriages to let for riding on the Sabbath. Your ministers sometimes want a carriage to go to a neighboring place to preach; and how shall they be accommodated, if none will hire?

Th. They had better hire their horse and carriage and go on the day before, and return home the day after. If the journey is not important enough for that, it is surely not important enough to justify travelling on the Sabbath.

Man. The Saviour reproveth the Pharisees for their supersti-

tious regard for the day, which they carried so far, as to blame others for healing a sick man on that day.

Th. Works of necessity and mercy are considered as allowable on that day.

Man. That plea of necessity will be found broad enough to cover most of us.

Th. Not when tested by Scripture and reason. The necessity ought to be as great, in order to justify us in taking the Lord's time, as would justify us in taking our neighbor's property. If a man is suddenly taken ill, so ill, as would justify us in going to the stable of a neighbor in his absence, and taking his horse to send for a physician, that would doubtless justify us in taking the Lord's time: and so of other cases. Our Lord justified his disciples in plucking the ears of corn, and rubbing out the kernels for food, on the Sabbath, because they had not other means of satisfying their hunger; also the feeding and watering of cattle, and the like. But none of these things will justify our hiring horses and carriages, for labor or pleasure, nor countenance any of the ordinary pleas for Sabbath-breaking.

Man. I have known ministers continue their journey on board of boats, and preach to their fellow-passengers.

Th. But they would probably have done better not to preach, nor to have let their fellow-passengers know, if they could help it, that they were ministers at all. Their example in favor of Sabbath-breaking, would undoubtedly go much further, than any thing they could preach would do good.

Man. What then must a man do, who is on board a boat that purposes to continue its journey on the Sabbath?

Th. Stop, before the Sabbath begins, and wait till it ends; and take the next conveyance that Providence offers.

Man. And lose the object of his journey?

Th. He should trust God for that in the way of obedience. I have known of persons who did so, and yet arrived at their journey's end sooner than those did who kept on during the Sabbath.

Man. You seem to be looking for miracles again.

Th. No; for nothing but the providence of God, in the direction of human efforts.

Man. But when railway cars or boats carry the mail, which the government requires to be conveyed, may we not travel in the same conveyance?

Th. No. If the government requires the Sabbath to be violated, in that way, those who aid and assist in it are accountable for the sin. But if I should embrace the opportunity which that national sin affords, to pursue a journey of pleasure or

profit, on my own account, here would be an additional sin, for which I should be specially accountable.

Man. But in time of war, you know, intelligence must be conveyed without delay, and troops must march, and fight, if need be.

Th. That is one of the proofs that war is wrong. It prostrates the Sabbath; and with the evils of Sabbath-breaking, it brings in numberless other immoralities. But I trust the time is coming, when professed Christians will cease to justify war, or Sabbath-breaking.

Man. If I own stock in a steamboat company, or in a railroad, which makes a gain of Sabbath-travelling, what must I do? Must I refuse my dividends, because they are partly made on the Sabbath?

Th. You must first try to get the company to cease violating the Sabbath. If you cannot persuade them to do that, you must withdraw from them. I do not believe you can innocently partake of the gain of Sabbath-breaking establishments.

Ard. How long may I hold stock in such companies, under the plea of trying to persuade my associates to cease violating the Sabbath?

Th. No longer than is necessary to make the experiment fairly; and that cannot require a long time. I fear that many are deceiving themselves with this plea, to justify their living in sin.

Ard. What shall be done with the dividends? Shall I give them to the Lord, or shall I keep them myself?

Th. I should be afraid to offer them to the Lord; for he says, "I hate robbery for burnt offering." And elsewhere he expressly rejects the proceeds of an unlawful business, as an abomination to him. I should be afraid to put them into my own purse, lest they should make a hole therein, and escape, and carry with them whatever of lawful money might be there. I do not know how to advise, better than to have nothing to do with unlawful gains at all.

So the man left them, and the pilgrims went on conversing with each other.

Ard. Are there not some other kinds of unlawful business, in the gains of which good men are sometimes tempted to participate?

Th. Yes; many. Any business which is carried on by deceit, which flourishes by the vices of men, which violates the laws of man, or the laws of God, is of this kind. The government imposes a tax upon foreign articles brought into the country. Some men defraud the government of this tax, by

bringing in their goods secretly, or giving a false account of them or of their value. And in this way are able to sell them at a lower price than the honest trader. Good people are sometimes tempted to buy these goods, because they are cheap, when they have reason to believe their cheapness is occasioned by some dishonesty. To do so, is to become partakers in the fraud. Some men have houses and other buildings to let. Those who are engaged in selling strong drinks, or in keeping gambling rooms, or in other business which lives upon the vices of men, wish to obtain such buildings, and offer a larger rent than those men who pursue an honest calling can afford to pay. The owner is often tempted to accept the highest offer, without questioning what business it is wanted for. But if he does, he becomes a partaker in the unlawful gains, to such amount as he receives above what his rent would be for a lawful business. Another man raises grain for sale. At a manufactory of intoxicating drinks he can obtain a larger price than he can for being converted into food for man or beast. If he sells for the purpose of having it converted into poison, I think he is manifestly a partaker in the unlawful gains of that business, to the amount of his greater price.

Ard. It seems to be necessary, in these days, that good men should watch and pray, that they enter not into temptation.

Th. Yes; they need to take heed to the warning of the apostle: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

By this time the pilgrims had come to the pillar of salt upon which was inscribed, "*Remember Lot's wife*," which they considered a timely and salutary admonition. And they exhorted one another to avoid turning back in their hearts to the pleasures and allurements of this world; but to hold on their Christian course, with diligence and zeal, that they might honor that holy name by which they were called.

CHAPTER LXVI.

THEN I perceived that the pilgrims came to the pleasant river which was by the way-side, called the river of the water

of life, upon whose banks the trees are green all the year round, and yield their fruits every month ; where the white lilies beautify the meadows, and fill the air with their fragrance ; of which place King David said, "He maketh me to lie down in green pastures ; he leadeth me beside the still waters." In the midst of these grounds the pilgrims beheld a shepherd's lodge, and on coming up to it, a man named Spiritual-mind came out, and said, "Who shall ascend into the hill of the Lord ? and who shall stand in his holy place ? He that hath clean hands and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob."

Thoughtful. "Open to me the gates of righteousness ; I will go into them, and I will praise the Lord : this gate of the Lord, into which the righteous shall enter. I will praise thee ; for thou hast heard me, and art become my salvation."

Ardent. "How amiable are thy tabernacles, O Lord of Hosts ! My soul longeth, yea, even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house ; they will be still praising thee."

So Mr. Spiritual-mind prepared them seats, and having made them comfortable, he inquired who they were, and whence they came ; and, having received answers to all his inquiries, he prepared them a supper and a lodging, for it was now night, and they had walked a long day's journey. And before they retired, they united in the following hymn :

"The Lord my pasture shall prepare,
And feed me with a shepherd's care ;
His presence shall my wants supply,
And guard me with a watchful eye ;
My noon-day walks he shall attend,
And all my nightly hours defend.

"When in the sultry glebe I faint,
Or on the thirsty mountains pant,
To fertile vales and dewy meads,
My weary, wandering steps he leads,
Where peaceful rivers soft and slow,
Amid the verdant landscapes flow.

"Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still ;
Thy friendly crook shall give me aid,
And guide me through the dismal shade."

The next day they walked again in the meadows, and drank of the waters of the river, which they found sweet to their taste, and refreshing to their spirits. Then said

Th. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders."

Ard. "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods."

Sp. M. "Sing praises to the Lord which dwelleth in Zion: declare among the people his doings. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. I will give thee thanks in the great congregation: I will praise thee among much people. Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding."

Th. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. All thy works shall praise thee, O Lord, and thy saints shall bless thee."

Ard. "Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord, from this time forth, and for evermore."

Sp. M. "Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness."

Th. I think I perceive a great difference between the praises of inspired men, and the songs of human composition which are so often heard.

Sp. M. Doubtless, those inspired by the Holy Spirit are much superior to those of mere human composition: but to what difference did you refer?

Th. The inspired writer seems to be chiefly occupied with the divine perfections, which he contemplates and praises for their own excellence; while the human composer is apt to

have his mind occupied with the favors he receives, and is fond of dwelling on these, and giving thanks for these.

Ard. I have noticed it often. I have thought that some appear to be fond of singing such pieces as,

“When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.”

Just as if *my title* was the thing of most importance in the universe, and God would not be entitled to my praise and adoration, if *I* should not be saved.

Sp. M. I suppose you do not mean to say that God is not to be praised for his favors.

Ard. Oh no. I desire ever to be sensible of the greatness of his favors to me, who am one of the least and most unworthy of the subjects of his grace. Ingratitude is a great sin, and indicates great insensibility. I would have all his favors acknowledged; but I would have his glorious perfections acknowledged also. And they are certainly of more importance than our little interests.

Th. The fault consists in making our own interests so prominent, and having them occupy so large a space in our prayers and praises, as if they were the most important things. When in truth, in comparison with the perfections of the divine character, the glory of God, and the praise to which he is entitled for his own excellence, they are as the small dust of the balance, and not worthy to be mentioned.

Sp. M. You both seem to be right. There is certainly danger, that selfish hearts will turn every thing into a selfish channel. And we have all so much selfishness remaining, that we are in danger of attaching too much importance to whatever concerns ourselves, and too little to other objects. The glory of the divine character certainly holds a very prominent place in the praises of inspired men, as it ought to do; while the kindness and faithfulness of God to them is not forgotten, nor passed over in silence.

Th. I have met with many who seemed not only to encourage selfishness in this indirect way, by dwelling chiefly on our own things, rather than the things that are Jesus Christ's, but with some also who seemed to encourage it more directly, by erroneous instructions and exhortations. I have in my mind a method taken to give a child an idea of *faith*, which has been much extolled; but seems to me to be radically wrong. It is in substance as follows: A child was much delighted with a few beads, which had been given her; which her father per-

ceiving, told her to throw them into the fire. The child looked at him, as if to have a reason for such a sacrifice. He said, "Do as you please; but you know I never told you to do anything which I did not think would be for your good." She complied, and the father told her to let them lie and burn up, and say no more now, but that she should hear more about them another time. Some days after he brought her a box of larger beads and other toys, and gave her, and said, "These are yours, because you believed me, when I told you to throw those paltry beads into the fire. Your obedience has brought you this treasure. But now, my dear, remember, as long as you live, what faith is. I did all this to teach you the meaning of *faith*. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence in God; believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good."

The great lesson here taught is, "have faith in him that he means *your good*." The child is taught to regard its own good as the great thing. Its attention is not directed to what is *right*; it is not directed to the *glory* of God; it is not directed to the *good of others*. "He means *your good*." And the inference is, if he did not mean *your good*, he would not be worthy of your trust. If he saw any other good in the universe of so much more importance than yours, as to be willing to give up yours, in order to secure that, he would not be worthy of your trust. However worthy he might be of the trust of those whose good he means to secure, you would be perfectly justifiable in refusing to trust a being who should be willing to give up *your good* for any other whatever. Job did not feel so, when he said: "Though he slay me, yet will I trust in him." Satan must be greatly relieved and strengthened in his refusing to trust in God, if he can believe in this doctrine; for God does not mean *his good* in any thing he does. All the wicked who are finally cut off, must be in the same situation; for, while all things in the providence of God have worked together for good to them that are saved, all things have also worked together for evil to them that are lost; and God has meant it should be so.

Ard. One such justification of selfishness from an admired preacher or writer, and one esteemed as a good man, must do vastly more mischief than a more open advocacy of the same error, from one not thus regarded.

Sp. M. Certainly. And it is much to be regretted that men do not think more carefully before they adopt opinions, or modes of expression, which may lead others astray.

Ard. But I suppose it will be pleaded that God means the good of them that love and obey him; and that they have a right to believe so.

Sp. M. Yes. But this child had not yet begun to love and obey him; and consequently, there was, as yet, no warrant for her believing that God meant her good. Besides, no such condition was expressed, or even implied. The child was exhorted to believe that God meant every thing for her good, and taught that to believe so is faith; when there was, as yet, no evidence of its truth. If a thing is true, so that we are warranted to believe it, it is true before we believe it, and whether we believe it or not; and we must have evidence that it is so, to warrant our believing it. Otherwise our believing it is not faith but presumption.

Ard. What, then, is the nature of faith in God?

Sp. M. Confidence in his perfections. He is infinitely wise, and knows what is best. He is infinitely good, and chooses what is best. And he is infinitely powerful, and will accomplish what he chooses. These perfections of his character, warrant us in exercising entire confidence that he will do what is best in all cases. Such confidence is faith in God. It commits all things to his disposal, in the assured expectation that he will do all things well.

Th. Whether well for me or not, depends on my character and conduct. I have no more reason to believe it will be all well for me, than I have to believe that I have chosen the glory of God as my chief good. If I have chosen the glory of God for my chief good, and God will do all for his own glory, then I have reason to believe that all things will be done so as to promote that which I have chosen as my chief good.

Ard. Is it not a common idea that faith in Christ consists in the belief that he will save me?

Sp. M. Yes. Self being the great object of solicitude to men in their natural state, their ideas of religion are very apt to be modified by the inclinations of their hearts. They wish to believe that their own interest is safe. And if they can think this is faith, and can obtain the slightest imaginary ground for such belief, they are very ready to think it faith, and call it by that name.

Th. I have heard it said that saving faith is an appropriating faith; by which I understand to be meant that the believer is expected to appropriate to himself the good things offered in the Gospel, and believe them his own.

Sp. M. That sort of faith was formerly advocated in a book called the Gospel Mystery of Sanctification, and some other works. One of them says, justifying faith "is a real persuasion

in my heart, that Jesus Christ is mine, and that I shall have life and salvation by him; and, that whatever Christ did for the redemption of mankind, he did it for me. Faith is a hearty assurance that our sins are freely forgiven us in Christ." And when the ground of this faith is inquired after, he answers, it "is not because it is a truth before we believe it, but because it becomes a certain truth when we believe it; and because it never will be true, except we do persuade and assure ourselves that it is so. We have no absolute promise or declaration in Scripture, that God certainly will or doth give Christ and his salvation to any one of us in particular; neither do we know it to be true already *by Scripture*, or *sense*, or *reason*." "Only we are bound, by the command of God, thus to assure ourselves: and the Scripture doth sufficiently warrant us that we shall not deceive ourselves in believing a lie: but according to our faith so shall it be to us." "This is a strange kind of assurance, far different from other ordinary kinds; and therefore, no wonder if it be found weak and imperfect, and difficult to be obtained, and assaulted with many doubtings. We are constrained to believe other things on the clear evidence we have that they are true, and would remain true, whether we believe them or no. But here our assurance is not impressed on our thoughts by any evidence of the thing; but we must work it out in ourselves by the assistance of the Spirit of God."

Th. It seems perfectly astonishing that such an account of faith should be given by a grave and learned writer; and still more so that it should have such multitudes to follow it, and be deluded by it, as I cannot doubt they are.

Ard. I should think that a persuasion that Christ and his benefits are mine, must be founded on evidence that they are mine; and that the evidences by which I may prove them to be mine must be laid down in the Bible.

Sp. M. Certainly. And hence we are required to examine ourselves, to prove our own selves, and not to be deceived. It must be a truth before I believe it; for it is my exercise of saving faith in Christ, which unites me to him, and gives me an interest in him. And it is only a subsequent examination into that matter, and perception of the Scripture evidence, which can warrant me to believe that Christ is mine.

Th. And he says, it "becometh a truth when we believe it," as if our believing a lie would turn it into a truth. No; if it is a lie before we believe it, it will continue a lie after we believe it; and our believing this lie, as the foundation of our religion, will render it all a lie. And the more firmly we hold it fast, the more certainly we shall perish with a lie in our right hand.

Ard. And he says: "Neither do we know it to be true al-

ready, by Scripture, or sense, or reason. Only we are bound by the command of God thus to assure ourselves." To assure ourselves that something is true, of the truth of which we have no evidence from "Scripture, or sense, or reason!" This surpasses all. Surely such belief is not faith.

Sp. M. No; its true name is *presumption*. Faith is a reliance upon testimony. It is believing upon evidence. *Presumption* is believing without evidence.

Th. Then doubting my own good estate, is not of course to be discouraged as *unbelief*.

Sp. M. No; for you may have reason to doubt it.

Arđ. What is a good definition of faith in Christ?

Sp. M. A cordial reception of the truths of the Gospel. In the Gospel the way of salvation through Christ is presented to the understanding and the heart. The understanding may assent to it, while the heart is opposed. That is no doubt the case with the devils, and will be the case with all the finally impenitent. They will have a clear and correct understanding of the truths of the Gospel, but they will not embrace them. The faith of devils is not a faith of the heart. But justifying faith embraces those truths in the heart. "With the heart man believeth unto righteousness."

Th. Why should faith, rather than repentance, or any other Christian grace, be the appointed condition of pardon and eternal life?

Sp. M. Because it is through the atonement of Christ that we obtain pardon and salvation. And a cordial approbation of what Christ has done, and of the way of salvation through him, seems, therefore, to be the proper condition of pardon. This exercise has what Christ has done for its direct object; while repentance has sin for its direct object, and consists in loathing and abhorring it and ourselves on account of it, for its own evil nature, according to that declaration by the prophet, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations."

CHAPTER LXVII.

Thoughtful. I am inclined to think that these wrong notions of faith may have some influence in producing a complaint, which I have sometimes heard made against particular preach-

ers, that they did not preach *Christ*. I have one in my mind at this time, who preached for months together, almost entirely about Christ. He preached the divinity of Christ, the divine and human nature of Christ, the atonement of Christ, the offers of mercy through Christ, the humiliation and exaltation of Christ, the doctrines of Christ, the precepts of Christ, the temper of Christ, the example of Christ, the safety of trusting in Christ, Christ judging the world, and the like. But the complaint was only the more grievous, that he did not preach *Christ*. I inquired, and tried to find out what was meant by it; but I could obtain very little light on the subject. I suspect, however, I have got it now: He did not exhibit Christ as these erroneous notions of faith exhibit him. He did not call upon his hearers to "have faith in Christ, that he means *your good*" in every thing he does. Whatever view he took of Christ, he exhibited him as seeking the glory of his Father as his great end; and making every less interest subordinate to that.

Ardent. Of course, that would not please those who wanted a Christ to make *their* good his great object.

Sp. M. I suppose the minister preached things about Christ, which the complainers did not wish to hear; and omitted to preach what they did wish to hear. That was doubtless the reason of their complaints.

Th. So that they would easily take occasion to say, he preaches *about* Christ, and has a great deal to say about him; but he does not preach such a Christ to me as I want.

Sp. M. But if he preached such a Christ as the Lord Jesus indeed is, such a Christ as died to make atonement, and rose again, and received the government of the world at his Father's hand, and is now administering it for the accomplishment of the great work on which he came into the world; if he preached the same Christ into whose likeness we must be renewed, whose spirit we must possess, whose example we must follow; the same Christ who will judge the world, and decide the everlasting state of every one; it is of great importance that they be reconciled to him now, while the door of mercy is still open.

Ard. Alas! how many who now stand high in their own estimation, are giving evidence, from time to time, as divine Providence brings out their true temper, that the truth is not in them.

"What strange perplexities arise!
What anxious fears and jealousies!
What crowds in doubtful light appear!
How few, alas, approved and clear!

" And what am I ? my soul awake,
And an impartial survey take ;
Does no dark sign, no ground of fear,
In practice or in heart appear ?

" What image does my spirit bear ?
Is Jesus formed and living there ?
Say, do his lineaments divine
In thought, and word, and action shine ?

" Searcher of hearts, O search me still ;
The secrets of my soul reveal ;
My fears remove, let me appear
To God and my own conscience clear."

Th. I should like to inquire of our host, what he thinks of some language which is very common, such as that Christ satisfied the law by suffering its penalty, and the like.

Sp. M. I think it is adapted to convey erroneous ideas, which many of those who use it do not mean. What is the penalty of the law ?

Ard. I suppose all will agree that it is eternal death.

Sp. M. But none can think that the Lord Jesus Christ suffered eternal death in the space of three days. They must think he suffered something equivalent, and not the penalty itself.

Ard. Perhaps so. And yet some say, that Christ, being God as well as man, could suffer vastly more, in the same time, than any mere man ; and therefore he might suffer as much, in his life and death, as would have been suffered by those he redeems, if they had endured the penalty of the law in their own persons.

Sp. M. This would involve the doctrine of the Godhead suffering. For if Christ suffered only as a man, a doctrine embraced by the Church generally, it is plain that he could not, in any short time, have suffered what one individual will suffer in an endless duration. The connection of the divine and human natures, in the person of Christ, gave value to his sufferings, though it did not increase their quantity. Considering the dignity of his person, the brief sufferings he endured were sufficient to honor the law, and declare the righteousness of God, and thus open the way for a free and full pardon to be offered to sinful men.

Th. Are there not other objections also to the representation that Christ suffered the penalty of the law ?

Sp. M. Yes. The penalty of the law, as endured by those that are lost, must include remorse of conscience, as well as the displeasure of Jehovah. The Lord Jesus Christ could never have endured this without consciousness of guilt ; but he al-

ways felt conscious of innocence. And he never felt himself to be an object of the Father's displeasure; for the Father uniformly said of him, "This is my beloved Son, in whom I am well pleased."

Th. Is not this notion inconsistent with that leading Gospel doctrine, the forgiveness of sins?

Sp. M. Certainly. For if the penalty is endured, it is not remitted. Pardon, forgiveness, and remission, are the same thing. If a debt is paid, it is not remitted. If the punishment which the law demands is fully endured, nothing is remitted. Forgiveness of sins is the remission of the punishment which those sins deserve. And this is the Gospel method of salvation. It is not by having the penalty of the law endured by ourselves, or by a surety for us. It is by having it remitted. Paul said to his countrymen, of Christ, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Our Lord said of the sacramental cup, "This is my blood of the New Testament which is shed for many, for the remission of sins." Peter said to Cornelius, "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." The Psalmist prays for the pardon of sin: "For thy name's sake, O Lord, pardon my iniquity; for it is great." The Gospel doctrine, then, in all ages of the world, has been, and is, not the doctrine of the payment of debts, but of the forgiveness of sins. The punishment which sinners deserve, is freely remitted, for the sake of Christ's atoning blood, to all that repent and believe.

Th. To teach, then, that Christ suffered the penalty of the law, is to teach a justification by law, and not of grace; and it takes away the Scripture doctrine of forgiveness altogether.

Sp. M. It does so. But I trust that many who use this language do it without thinking of its import, and do not mean to deny the forgiveness of sins.

Th. Then they ought to be more careful of their language; and not adopt a phraseology which must lead their hearers astray.

Ard. Those also who expect to be saved by suffering all the punishment which their sins deserve, exclude themselves from the salvation of the Gospel. If the Gospel offers forgiveness of sins, those who expect to get to heaven by any other means, will be disappointed. And if any suffer, in their own persons, all that their sins deserve, whether that is done in this life, or after death, that excludes them from forgiveness. The convict who comes out of prison, after having endured all that the law denounces for his crimes, is not pardoned. He comes out

as matter of right, and claims his discharge by the law. There is no pardon in the case.

The pilgrims were now beginning to think it time to be going on their way, and they spent the evening chiefly in making inquiries of Mr. Spiritual-mind, and in receiving cautions and directions, to guard them against the dangers to which they were likely to be exposed. Then said

Ard. I suppose there will be no particular danger in passing By-path meadow, since Giant Despair was slain by Great-Heart and his company, and his castle demolished.

Sp. M. Another giant has taken possession of the premises, and erected a stronger castle, the Giant *Presumption*. He has numerous bands of men under his direction, which are continually roaming the country, and doing unspeakably more mischief than was ever done by Giant Despair.

Ard. How shall we guard against his power, and the wiles of his emissaries?

Sp. M. By keeping close in the straight and narrow way, and refusing to be persuaded to go a step out of the way, on any account. Though a giant in strength, he prevails more by his subtilty. He calls himself, and is called by his followers *Great Faith*. You will meet with his emissaries under many names and disguises. Perfectionists, Unionists, Campbellites, Millerites, Annihilators, Universalists, Mormons, Transcendentalists, Swedenborgians, Fourierites, Anti-punishment men, &c., all engage harmoniously in his service. Having filled the region formerly occupied by Giant Despair, it is thought he is aiming to get possession of the Delectable mountains. But as yet, those who carefully consult the King's book, and walk according to its directions, escape, while those who are careless of their ways, are continually getting entangled and overcome by him.

So the pilgrims went on their way; and they had not gone far before they saw a man in the road before them, apparently waiting till they should come up, whom they afterwards found to be Mr. New-way; and when they came up, he addressed them as follows:

I perceive you are pilgrims, and that the fashion of your garments is the same as was that of our grandfathers. And I suppose you will be as particular with your opinions also, as with the cut of your garments.

Th. We are quite satisfied with both; and especially after all the new things which have been offered to us, which we have not found in accordance with the old rule, the King's book.

N. W. I have made some discoveries in theological science,

which I claim as great improvements, not so much affecting the doctrines, as the philosophy of religion; and I should be glad to impart the knowledge of them to any who are disposed to learn.

Ard. If we can learn better to understand the King's book, or more deeply to feel its power, we should be glad to do so.

N. W. That is just what I propose to impart. There are some old notions which have very much embarrassed the doctrines of grace; but I have found out a way by which they can be disencumbered of them. They are nothing but "assumptions," and when they are laid aside, the greatest objections to those doctrines are taken out of the way.

Th. From whose minds are those objections removed?

N. W. From the minds of thinking men, who are willing to examine truth, and reason upon it, and see its consistency, when it can be disencumbered, as has been said, of those unfounded assumptions.

Ard. What are the assumptions you refer to?

N. W. One is, "that sin is the necessary means of the greatest good;" and another is, "that God could prevent all sin, or the present degree of it, in a moral system."

Th. Why could not God prevent sin among his intelligent creatures, if he had seen best not to have it take place?

N. W. It is not for me to tell why he could not; it is for you to show that he can.

Th. To show that he can, I think it sufficient to say that he is the Creator of all those beings among whom sin exists. If he did not choose that they should sin, I think he would have prevented them from sinning.

N. W. How could he prevent them from sinning?

Th. By willing it; just as he accomplishes every thing else. He said, "let there be light, and there was light." He would only need to say, let all intelligent creatures be holy, and they would be holy.

N. W. In governing moral agents, God must use moral means. He must set light and motives before their minds. "We do not think that any act of a creature brought into existence by the mere efficiency of God, can be an accountable act."

Th. Do you think the Holy Spirit does any thing else, in order to convert a sinner, than simply to present motives, and use the influence of moral suasion?

N. W. I do not pretend to know whether he does or not.

Th. Yet you pretend to know that the human mind is such that it cannot be governed by divine efficiency without destroy-

ing its free agency. Do you not think that God wishes to convert every sinner ?

N. W. I believe "that God not only prefers, on the whole, that his creatures should forever perform their duties rather than neglect them, but purposes, on his part, to do all in his power to promote this very object in his kingdom."

Th. If any sinner is not converted, then, it is because God cannot convert him, without using more means than it is proper for him to use in that case.

N. W. Yes. He might increase the means, so as to convert that sinner ; but in so doing, he might derange some other part of his system of moral influences, so as ultimately to do more hurt than good.

Ard. How much more simple to refer it all to the sovereign will of God, who speaks, and it is done. When God wills the conversion of a sinner, he is converted.

N. W. That is the best way for some people, who do not care about inquiring into the philosophy of things. But some like to inquire, and understand as much as they can.

Ard. I wish to know all that is revealed. And I am satisfied to stop where revelation stops. I think that teaches us, that when God wishes to convert a sinner, he speaks the word, and it is done.

N. W. What reason do you give why all are not converted ?

Ard. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father, for so it seemed good in thy sight."

N. W. Do you not think the Spirit *strives* to convert every one ?

Ard. No, indeed. I think he converts every one whom he strives to convert. I think it would be highly dishonorable to the blessed Spirit, to say he strives to convert sinners, and finds himself unable.

N. W. Do you not admit that he wishes to have all men yield holy obedience, and commands them to yield it ; and sends them many entreaties, and warnings, and the like, saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live ?" Is all this sincere, or do you say the holy God is insincere in all this ?

Ard. I believe it is all sincere. And yet, I believe that God has decreed whatsoever comes to pass.

N. W. So do I. But perhaps not in the same way you do

Ard. How is it ?

N. W. God looks at all his creatures, and sees what degrees of influence they would need to make them obedient, and concludes whether it is better that he should use that influence and make them obedient, or let them alone to have their own choice. So he does the best he can. He would prefer having them all obedient, if they would be. But he does not prefer to make them all so, because it would take too much of this moral influence. That is the way he decrees whatever comes to pass, some things because he chooses them for their own sake, and some because they are the best he can have.

Th. That is a strange view of the Divine Being. I like the old view better. I love to contemplate him as a Being who has all power, and wisdom, and goodness; as one who knows what system of events will bring into existence the greatest amount of good in the intelligent universe, and will bring it to pass. So that we may say, with the apostle, as the wheel of events rolls on, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." And when any event takes place which is distressing in itself, it is so refreshing to think that infinite wisdom sees this to be best; I do not mean the best that can be done for want of more power, but the best that infinite wisdom can devise, and infinite goodness desire.

N. W. But do you not think that God "prefers, all things considered, holiness to sin, in all instances, in which the latter takes place?"

Th. No; else he would bring it to pass. I think God chooses that every event should take place just as it does, because he saw it to be wisest and best, that every event should take place just as it does.

N. W. Then you hold to the old doctrine, that "sin is a good thing;" you hold, that "sin is the very end of man's creation, the highest end of his being, the chief end of man;" that "mankind are bound to believe that they shall please and glorify God more by sin, than by obedience, and therefore act accordingly."

Th. No; I do not hold any such things; and I consider it as a slander to have them imputed to me. And I never heard of any that held so; and I consider you as a slanderer of our venerable fathers, when you impute to them sentiments which they would, every one, have rejected with abhorrence. They believed, as I do, that whatever takes place is for the best; and that the sin which takes place God makes the means of good; and so, as the means of good, he chooses it should take place. As to the sin of Joseph's brethren, in selling him into Egypt, they believed that his brethren "thought evil against him,

while God meant it unto good." And as to the sin of Judas, in betraying Christ, they did not think it was "a good thing;" but they thought it was the means of Christ's death, which was the means of making atonement for the sins of the world. The evil they condemned; but the good they rejoiced in, and gave thanks for; saying with the apostle, in relation to that event, "thanks be unto God for his unspeakable gift."

CHAPTER LXVIII.

New-way. I still insist that it would be better if there was no sin, and no misery, in the universe. And I am so sure of this, that I conclude, since God has not hindered sin and misery from coming into existence, it was because he was unable to hinder them.

Thoughtful. I should not be quite so sure that I understood all things, when I had seen but a small part of them. I should conclude, that if God is infinite in knowledge, he knows what is for the best; if he is infinite in goodness, he chooses what is for the best; and if he is infinite in power, nothing can prevent him from accomplishing what he sees for the best. You choose rather to limit his power, than believe that he can bring good out of evil, and make sin the means of any good; while I, not seeing any occasion to limit the power of God, conclude that the sin and misery which exist, must be the means of good in some way, whether I can discover it or not.

N. W. Say it out. Tell us that "sin is the very end of man's creation, the highest end of his being, the chief end of man."

Th. I always think a man feels his deficiency in fair argument, when he resorts to abuse and misrepresentation. If you think my views wrong, and are able to show wherein, with decency and clearness, do so. I think that mercy is a glorious attribute of God, and that it is desirable it should be seen, in its full and perfect exercise. But, in order that mercy should be exercised, there must be sinners to save. And if sinners are to be saved, Christ must die. And if Christ must die, he must have betrayers and murderers. If sin had never come into the world, and men had never been redeemed by the blood of Christ, there could have been nothing known of the mercy of God: this glorious trait of his character had been forever

unseen. I believe that in connection with the work of redemption, in its final results, enough more will be seen of the glorious character of God, than could have been seen without it, to show the wisdom and goodness of that system of events, which includes the redemption of sinners, and stop every mouth, and lead all intelligent beings to conclude it was best that man should fall.

N. W. If God chooses on the whole to have all things take place just as they do, then he chooses that all the sin which takes place, should be committed ; and how can he be sincere in forbidding it ?

Th. In his prohibitions he expresses his feelings towards sin, as it is in its own nature. Sin is wrong. And when God forbids it, he expresses its true nature, and his real feelings towards it. But when he decrees it, and brings it to pass in his providence, he indicates what his judgment is of its results. In all those cases in which he decrees it, it is because the good of the results overbalances the evil, and renders it on the whole desirable that the event should take place. As in the case of the death of Christ, by wicked hands, more good than evil has resulted from this event, so that it has always been regarded by the Church a matter of thankfulness and praise, that Christ has died.

N. W. If I could know beforehand, that the sin which I am about to commit will be, on the whole, for the best, then it will be my duty to commit it, will it ?

Th. No, indeed. What is best on the whole is not the rule of your conduct. Your knowledge is not sufficiently extensive to render it the proper rule for you, if there were no other objection. What is right in itself, as expressed in the divine law, is a suitable rule. This is easily understood, and applied to all cases.

N. W. "It is extensively maintained that virtue consists in utility, that is, that such is the nature, relations, and tendencies of things, that greater happiness will result from virtue or holiness, than from vice or sin. How then can sin, in the nature of things, be the necessary means of greater good ?"

Th. Do you maintain this sentiment ?

N. W. It is not necessary for me to say whether I do or not. It belongs to you to answer the objection which grows out of it.

Th. If virtue was founded in utility, vice would be founded in inutility. But I do not admit any such sentiment ; and I think you ought to avow and defend it, if you believe it ; or else not bring forward objections which you do not yourself believe. The rain and the sun are very useful, but they are

not virtuous. A man may act with a bad intention, and, by mistake, accomplish good, while he intends evil. But he is not virtuous. It is right for God to make what is best on the whole, the rule of his decrees and providence, provided only that he maintains the eternal principles of moral rectitude. If he could have a good reason for sending Joseph into Egypt, he was justified in making use of his brethren as instruments in sending him there, provided he did not infringe upon their moral agency, nor violate any rule of rectitude.

N. W. I think it wrong for God to decree that a man should sin, and then punish him for doing it.

Th. So Arminians said a great while ago. But the objection has no more force now than it had in the days of Paul. "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?" Do you need to be told *why* God finds fault? He finds fault with our *bad intentions*. In the case of the king of Assyria, (Is. x. 7,) "Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations, not a few." He found fault with the bad intention of Joseph's brethren; for, while God meant good to him, they meant evil. And so in all cases. He overrules our wickedness, and makes it accomplish the good he designs; but he blames us for the evil we intend; and will punish us for it, except *we repent*.

N. W. How can he require men to repent of having done that which was wisest and best? Why should I wish I had done that which was not best?

Th. True repentance consists in sorrow for sin for its own evil nature. The repentance of Judas consisted in sorrow for sin for its consequences, and wishing he had done differently. If you have sinned, with as much advantage to the universe as Judas did, that is no reason why you should not loathe and abhor your sin for its own evil nature, and yourself on account of it. I would have you exercise true repentance, not the repentance of Judas.

Ard. I should like to know how Mr. New-way thinks sinners can be converted.

N. W. The Spirit of God will convert them if they do not resist his influences. But "in all cases the grace of God may be effectually resisted."

Ard. What will his influences do?

N. W. "He brings the truths of the Bible into contact with the understanding and moral sensibilities of the sinner, in such a manner, that he is induced or persuaded voluntarily to shun the threatened evil and choose the proffered good." "We know of no other effectual hold which this divine agent can

have on the sinner whom he would turn from the error of his ways." To change the heart by direct agency I conceive to be impossible. "If there were no other way to overcome the selfish principle but by direct assault, then, for aught we can see, the moral transformation of the soul were hopeless, even to Omnipotence."

Th. What need of any influences of the Spirit at all?

N. W. "The necessity of the influence of the Holy Spirit in regeneration results *solely* from the voluntary perverseness of the sinner's heart."

Th. Then you do not think the angels in heaven need any of the influences of the Holy Spirit to produce their holy affections; and the man Christ Jesus, who never had any "voluntary perverseness of heart," could have had no influences of the Spirit to make him holy.

N. W. That is not for me to say.

Th. It ought to be for you to say. If your scheme has left so many matters unsettled, I think it time for you to review it, and settle some fundamental principles. The angels are dependent, and need the Holy Spirit to continue them holy, as really as sinners do to make them so. The man Christ Jesus was eminently full of the Holy Spirit from the time of his baptism. At that time a dove descended and rested upon him, in token of his receiving abundant qualifications from the Spirit for the work on which he was about to enter. The prophet says of him, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord." "Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." And at the commencement of his ministry, he is represented as saying, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." I cannot think that these were miraculous influences only; but all the influences which are employed in producing holy affections. What do you think is the temper of the sinner's mind by nature?

N. W. I think it is wholly sinful, being wholly selfish.

Ard. That sounds right.

Th. Perhaps it is not exactly right, however. What do you mean by that?

N. W. I mean that every man by nature seeks his happiness

in the things of this world. That is what I mean by selfishness. But the converted man seeks his happiness in God and his favor.

Th. Then he is equally selfish in both, according to the general and authorized use of terms. For you make his own happiness his ultimate end in both cases.

N. W. Certainly. "Of all specific voluntary action, the happiness of the agent, in some form, is the ultimate end." A choice which does not terminate on personal happiness as its ultimate end, is a choice without a reason.

Th. Not so. A man may love God for what he is in himself. Is that a choice without a reason? He prefers that God should glorify himself, because he is worthy to be thus glorified. Is that a choice without a reason?

N. W. I think such a choice contrary to human consciousness.

Th. You mean your own consciousness, perhaps; but you are not authorized to say it is contrary to the consciousness of others. Multitudes have thought themselves conscious of such an experience, and have considered it Christian experience. If you have had no such experience, allow me to admonish you to renounce your hope, and not resume it, till you have such an experience to found it upon.

N. W. My theory of Christian experience is this: "Let the sinner, as a being who loves happiness, take into consideration the question whether the highest happiness is to be found in God or in the world. Let him pursue the inquiry until it results in the conviction that such happiness is to be found in God only; and let him follow up the conviction with that intent and engrossing contemplation of the realities which truth discloses, and with that stirring up of his sensibilities in view of them, which shall invest the world, when considered as his only portion, with an aspect of gloom, and even of terror, and which shall chill and suspend his present active love of it; and let the contemplation be persevered in, till it shall discover a reality and an excellence in the objects of holy affection, which shall put him upon direct and desperate efforts to fix his heart upon them; and let this process of thought, of effort, and of action, be entered upon as one which is never to be abandoned, until the end proposed by it is accomplished—until the only living and true God is loved and chosen, as his God forever;—and we say, that in this way the work of his regeneration through grace *may be accomplished.*"

Th. Let me see if I understand this process. 1. The selfish principle is suspended; that is, the present love of the world. 2. Self-love takes its place; which is a mere desire of happi-

ness, and is neither holy nor sinful. All opposition to God and aversion to holiness ceases. 3. The sinner becomes favorably inclined, has sincere desires after holiness, and is disposed to exert himself to the utmost to do his duty. He makes direct and desperate efforts to fix his heart upon the objects of holy affection. In all this he is using the means of regeneration, without either holy or sinful exercises. 4. He succeeds, at last, in choosing God and his service, as the best means of securing his own happiness forever. Is this the process?

N. W. Yes; that is it, in substance, in every case of regeneration.

Th. No, never. A man may be converted from one degree of selfishness to another, in that way; but no man is ever so converted to God. A change of heart is quite a different change from that.

N. W. Pray tell your reasons for so decided a condemnation of it.

Th. There is no suspension of the selfish principle, till the sinner submits unconditionally to God. There is no period before regeneration, that the sinner actually becomes neutral, and performs actions which have no moral character. The sinner does not take God as the portion of his soul in consequence of any "direct and desperate efforts," to that effect. When the love of God is shed abroad in his heart, it is so easy that he cannot help it; and he does not need any desperate efforts. It is amazing to me, that any one who has experienced a change of heart should be disposed to listen a moment to such dreamy philosophy.

Ard. I would rather adhere to the old doctrine, that "the Holy Spirit does by direct efficiency change the heart, and thus produce holy affections."

Th. To show that this progressive philosophy is wrong, it is sufficient to advert to the directions which the Bible gives to sinners. "My son, give me thy heart, and let thine eyes observe my ways.—Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well.—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Here are certain definite things to be done; but there are no directions to set about suspending the selfish principle, to get ready to take them into consideration, nor make "desperate efforts," or any thing like it.

Then Mr. New-way fell behind, and the pilgrims continued, as follows:

Ard. I should like to hear something more about the Holy

Spirit's striving to convert sinners, and finding himself unable. I hear a great deal of language which implies that, from people whom I can scarcely think to mean so.

Th. I think we may lay this down as a fundamental truth, that whatever the Holy Spirit strives to do, he does. He is not such an agent as to begin to do any thing, and be unable to finish.

Ard. Is it not commonly thought that the Holy Spirit strives with sinners in general under the Gospel, and endeavors to persuade them to attend to its call, sometimes with success and sometimes without?

Th. We often hear language which might be so understood. And it is entirely consistent with the views of Mr. New-way, and all the Arminians. But I do not think any one who means to take the Bible for his guide, will choose to use language which teaches that the Holy Spirit *cannot* do all he strives to do.

Ard. What is meant by the declaration, "My Spirit shall not always strive with man?"

Th. It was spoken to Noah, as an intimation how long he would suffer the word spoken through him to be opposed and rejected, which was a hundred and twenty years longer, while the ark was in building. The same way, that is, through the word, the Holy Spirit strives with the wickedness of the wicked now; and they grieve him by their opposition to the truth.

Ard. You think it is the power of God that awakens the sinner, and produces conviction of sin, do you not?

Th. Certainly; it is the power of God. But it is not so clear, that it ought to be considered a part of the office work of the Holy Spirit. That seems to be rather to produce holy affections. Those in hell will have awakening and conviction, of the same nature that sinners do here; but I do not recollect any scripture which implies that the Holy Spirit will have any office work to do in hell. After the day of judgment, his office work will be in heaven.

Ard. I thought you did not say quite enough to Mr. New-way in relation to the question, whether God could create a world of intelligent creatures, and keep sin out of it.

Th. It is hard to talk with such a man. He is so dark and doubtful about his own statements, and so ready to misconstrue those of others. This age has scarce furnished an example of so unfair a disputant. I wished, therefore, to say but little to him.

Ard. He seems to think that intelligent creatures are such as the Divine Being himself cannot control. And that the choice to the divine mind at the creation was, between having a race

of intelligent creatures whose actions he should not be able to control, or having no intelligent creatures at all.

Th. Yes; that seems to be his view of the subject. But I think there is another view of it which may be taken. Suppose a period antecedent to the work of creation. Suppose the Divine Being engaged in deliberation respecting that work. Suppose the inquiry to be, whether it is best to have intelligent creatures which should be mere machines, if that could be. Or, was it best to have intelligent creatures which should be incapable of being controlled in their moral actions. Or, was it best to have intelligent creatures which should be free and accountable agents, and yet entirely under the control of the Divine Being? A few profess to believe the first plan was adopted. Mr. New-way and the Arminians appear to believe the second plan was adopted. I believe the third plan was adopted. And I suppose that most men will admit, that, if it was possible, the Divine Being could not hesitate in preferring it. If the third plan was possible, if God could make intelligent and accountable creatures, who should be entirely under his control, who should be subjects of probation, be capable of virtuous and vicious conduct, feel in themselves conscious of being praise or blameworthy, according as their acts are right or wrong, and be suitable subjects of future rewards and punishments, all will admit that these would be the creatures he would make. But if he should make a world of accountable creatures whom he could not control, he could not have any plan to accomplish by them, which would not be liable to be entirely frustrated. If he made them, intending they should be always holy, they might sin, and fill the world with misery. If he intended they should be suitable subjects of redeeming grace, they might not sin, and so might disappoint the most important end for which the world was made. Whatever wise and benevolent plans he had formed, and designed those creatures to be fit instruments to execute, would all be liable to be defeated through their perverseness. If he wanted Joseph to go into Egypt, his brethren might take his life, as they at first counselled to do. If he wanted to have his people so treated in Egypt as to make them willing to leave it, he would not be able to "*turn the heart* of the Egyptians to hate his people, and to deal subtilly with his servants." If he wanted the kings of the earth "to agree and give their kingdom to the beast, until the words of God should be fulfilled," he would not be able to "put into their hearts" thus to "fulfil his will." Creatures of this sort, whom he could not control, would never be suitable instruments to accomplish any of his wise and benevolent designs. And we may be certain that he would not make his

intelligent creatures such, if it was possible to make them dependent and yet active. If he could make them intelligent, accountable creatures, and yet such as he could control, in all respects, without doing any violence to their moral agency, we may be certain that these are the creatures he would make. And why should we not believe that we are such creatures? Are we conscious that we choose between objects before us? So we should be, if God caused us to choose. Are we conscious that it is we that walk in God's statutes, and keep his judgments and do them? So we should be, if it was he that put his Spirit within us, and caused us to walk in his statutes. Are we conscious that it is we who repent, and believe, and obey? So we should be, if it was he that caused us to repent, believe, and obey. Are we conscious that it is we who work out our own salvation with fear and trembling? So we should be, if it was he that worketh in us both to will and to do, of his good pleasure. Does any one say he does not feel any influence from without? Nor does he feel sensible of those influences which other spirits exert upon him, only by their effects. No one can say, he is conscious that no influence from without is exerted upon him. If there is any impossibility involved in the declaration that God can make a free and accountable agent, who shall be subject to his entire control, let that impossibility be shown. It cannot be shown. For Omnipotence can do any thing which does not involve a contradiction; and there is no contradiction in that. If God has decreed that a man shall act freely, it is no contradiction to say, that he does act freely, and that the divine decree secures his acting freely. If we were to affirm, that, if God has decreed that a man shall act freely, that decree *hinders* him from acting freely, such a declaration would be a contradiction. But there is no contradiction in affirming, that God has made angels, and men, and devils, intelligent and accountable agents, and yet so that they are under his entire control, and that he can do his pleasure in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or resist his will, or say unto him, What doest thou?

Ard. It is certainly the most comforting doctrine to believe that God can do all he desires, and is therefore a being whom we can trust at all times.

CHAPTER LXIX.

By this time the pilgrims were approaching the stile which led over into By-path Meadow, and they perceived near it a large building, apparently intended for the residence of many persons, and if they might judge from the number of faces they saw at the windows, very well filled. As they approached, Mr. Confident came out, and invited them in, saying :

Walk in, brethren, and refresh yourselves. This way is very rough, and your feet tender, I perceive ; and we have a very interesting company of pilgrims in the house, with whom you can spend some time very profitably. Walk in ; this is the place where Mr. Bold and myself have been recently stationed for the instruction of pilgrims. And we have a very goodly company of both sexes, who have made great advances in holy living, and can, no doubt, help your progress much.

Ardent. I would rather go forward in our journey. For though the way just here is rather rough, and my feet tender, I think that is no reason for stopping, but rather for pressing on with the greater diligence ; I wish to imitate a saint of old, whose motto was, "Faint, yet pursuing."

Confident. But we can give you something to relieve your faintness, and furnish you with sandals which will be easy to your feet ; and help you greatly, in every way. Come in, come in.

Th. What evidence do you offer us, that you are authorized to say these things to us ?

Con. Our great success. Since Mr. Bold and myself have united our efforts, this institution has been greatly built up, and our pupils have made wonderful progress in holy living. And, through their preaching and ours, in various places, the true views of Christian perfection are making great advances.

Th. Success did not prove Jacob and his mother right in their attempt to obtain the blessing from Isaac which he designed for Esau. Success did not prove Mahomet right in the doctrines he propagated so rapidly. We do not admit that principle at all.

Con. I was once weary and heavy laden, as you are ; and went mourning from day to day. I longed after holiness, but could not find it. I "knew not the Gospel in my daily experience, as a life-giving and peace-giving Gospel." I was "perpetually and vainly struggling, by dint of resolutions, against

the resistless current of carnal propensities. In this hopeless bondage I was daily crying out, 'Who shall deliver me from the body of this death?' and here I should have remained, if I had not found out a better way." "If there is no other means of leading a holy life, but by forcing my way, by dint of personal effort, through the dead sea of my carnal propensities, I may as well give over the struggle first as last."

Ard. What new discoveries have you made, of which you think so highly?

Con. The secret of holy living. It is to go to Christ for sanctification, as well as for justification.

Ard. Why is it any better to go to him, than to the Holy Spirit, for sanctification? I thought the Christian world were agreed that the Holy Spirit is the sanctifier, and that it is his peculiar office work to be so.

Con. He is, in one sense; for it is his office work to "take the things of Christ and show them to us." And as he thus makes us see the provision which Christ has made for our sanctification, so that we may go to Christ for it, he may be said in some sort to be our sanctifier.

Th. You make him a sanctifier in the same sense that you make any minister who preaches your doctrine a sanctifier. You take away his sanctifying agency altogether, and leave nothing for him to do, but what every minister can do, in a less degree.

Con. I do not admit that the heart of a free agent can be influenced in any other way than by moral suasion. The Holy Spirit exhibits light before the mind, which is the only way he can influence men.

Th. I am satisfied that the Scriptures ascribe much more to the influence of the Holy Spirit, in the work of man's redemption, than you do. It is the work of the Spirit to change the heart, by a new-creating act of divine power; and it is the work of the Spirit to produce every holy exercise in the saints, by the same exertion of his power, and thus carry on the work till its completion. It is God the Spirit "which worketh in us both to will and to do of his good pleasure, and causes us to walk in his statutes, and to keep his judgments and do them." As I understand the work of redemption, it is proper to ask the Father, for Christ's sake, to send the Spirit to do these things.

Ard. I would like to hear a more full statement of these new discoveries.

Con. You shall. The great difficulty which most Christians feel in respect to holy living, is the want of a child-like spirit. If the mind could always be in this state, how easy it

would be to avoid all sin, and perfectly to obey all the divine requisitions. This spirit Christians often resolve to cherish. They find their resolutions, however, wholly inefficient to move the heart. To remedy the difficulty, they resort to their Bibles, and to prayer, and renew their resolutions with increasing earnestness. Still the heart remains comparatively unmoved; and whatever effect is produced by such means, very soon passes away "like the morning cloud," leaving in the heart the same aching void as before. Now, while the Christian is thus resolving and re-resolving, and constantly sliding back to the cheerless state from which he started, while, in spite of his efforts, he is perpetually sinking deeper and deeper in the "mire and deep waters," suppose the divine Redeemer should pass along, and say to his weary and desponding disciple, "If you will at once cease from all these vain efforts, and yield yourself up to my control, relying with implicit confidence in my ability and faithfulness, I will enter into a covenant with you, that I will myself shed abroad in your heart that 'perfect love which casteth out fear,' that filial and affectionate spirit which you have vainly endeavored to induce in your own mind. I will so present the truth to your apprehension, that your heart's purest and best affections shall constantly and spontaneously flow out towards me. I will secure you in a state of perfect and perpetual obedience to every command of God, and in the full and constant fruition of his presence and love." Such a message would be to the believer, afflicted, tossed with tempest, and not comforted, as life from the dead. This is precisely what the Lord Jesus Christ offers to do for you, as the Mediator of the new covenant. With the Psalmist you can say, "I will run in the way of thy commandments, when thou shalt enlarge my heart." Christ is now ready thus to enlarge your heart, that under the spontaneous flow of pure and perfect love, you may do the whole will of God. Till your faith is fastened upon Christ, as the life and light of the soul, as the "quickening Spirit," who alone is able to breathe into your heart the breath of spiritual life, all your efforts after holiness will be vain.

Ard. If I understand the scheme, it is this: Christ will make me perfect, if I will believe in him for it. Is it so?

Con. Yes. "Christ presents himself to us as a Saviour in this sense, that he is both able and willing to meet fully every real demand of our being; in other words, perfectly to supply all our necessities." "Perfect faith is a full and unshaken confidence in Christ, as in all respects, at all times, and in every condition, a full and perfect Saviour, a Saviour able and willing to meet every possible demand of our being."

Th. I suppose this faith must be personal, perfect, and continual. It must be my act, originating from myself, and not another; it must be perfect faith, not mixed with unbelief, for that would render it unacceptable; and it must not cease, and its place be occupied by unbelief, or all its good effects would cease.

Con. Certainly; you are right in these conclusions.

Th. Then, if I exercise a perfect faith, I am perfect already, and do not need any thing to make me perfect. If I must continue to exercise a perfect faith, and never cease, I must continue to be perfect, and never cease. And all this is from myself. You talk about Christ, but seem to mean self. You express great obligations to Christ; but you evidently make *self*, as Brainerd said of some in his day, "the beginning, centre, and end" of all your religion. But I have other objections to your statement. What you describe as the common experience of those Christians who are not perfect, I do not admit to be true at all. I cannot allow it to be Christian experience. You speak of the want of a child-like temper. I do not admit that any one can be a Christian who has not such a temper in a good degree. I do not expect it to be perfect, indeed, but I expect it to be a true and really child-like temper, and if it is as much wanting as you represent, I conclude the subject is cut off by the declaration, "If any man have not the spirit of Christ, he is none of his." You next represent Christians as attempting to promote this spirit by *resolution*. In this I think you do them great injustice. God requires them to *do* certain things, not to *resolve* nor promise. Real Christians, I must think, cherish the filial temper, by acting it out, by doing what is required of them; and hypocrites cherish their own delusions by resolutions and promises, which fall short of what is required. You then say, "to remedy the difficulty, they resort to their Bibles and to prayer, and renew their resolutions with increasing earnestness. Still the heart remains comparatively unmoved; and whatever effect is produced by such means, very soon passes away like the morning cloud, leaving in the heart the same aching void as before." No sir, no. This is not the Christian's course. He resorts to his Bible, indeed, and to prayer, and is greatly refreshed and strengthened. He says with the Psalmist, "O how love I thy law! it is my meditation all the day." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "Unless thy law had been my delights, I should then have perished in mine affliction." "I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy

statutes ; I will not forget thy word." "Thy testimonies also are my delight and my counsellors." "Mine eyes prevent the night watches, that I might meditate in thy word." "Consider how I love thy precepts ; quicken me, O Lord, according to thy loving kindness." "I rejoice at thy word, as one that findeth great spoil." "This is my comfort in my affliction ; for thy word hath quickened me." "I will never forget thy precepts ; for with them thou hast quickened me." This resort to the word of God and prayer does not prove so useless to the real Christian, as you seem to wish us to believe. It is the way to promote his sanctification, according to the prayer of our Lord, "Sanctify them through thy truth : thy word is truth." And it is the way which all real saints, from the Psalmist down, have found most effectual to their progress in holiness and their joy in the Lord. It is not the real saint, in the faithful use of these means, but some other character, whom you describe, as finding in his bosom "the same aching void as before, and sinking deeper and deeper in the mire and deep waters." And when you represent the Saviour as coming to such a weary and desponding disciple, afflicted, tossed with tempest, and not comforted, and saying to him, "Cease from all these vain efforts," you commit an outrage on the blessed Redeemer, of which you ought to be ashamed. When, where did he authorize any such declaration to be made in his name ? When did he tell his disciples to cease from reading and meditating in the Holy Scriptures, and from prayer, as means of sanctification, and look away from these as vain efforts ? No. He directed his hearers to "search the Scriptures ;" the Bereans were commended because they "searched the Scriptures daily." And the Psalmist expresses the experience of every true Christian, when he says : "The law of the Lord is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever ; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold ; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned ; and in keeping of them there is great reward."

I think you are wrong also as to the faith you call upon us to exercise, in order to become perfect. If I can understand your terms, it is, I must believe that Christ will make me perfect, and he will make me perfect. Is that it ?

Con. Yes. It is "the apprehension of Christ, as a present Saviour, able and willing to meet all the demands of our being.

The actual reception of him, and surrender of our whole being to his control; with the peaceful expectation of realizing, in our own experience, a blessed fulfilment of all he has promised." "Do you wish to put the highest possible honor upon Christ? 'Open your mouth wide,' with the joyful confidence that he will fill it. Cast all your cares upon him. *Believe that in him you are complete*, and seek and expect from him the most perfect fulness."

Th. You do not speak quite as explicitly as I could wish; and yet, I think there can be but one meaning attached to your words. I must "believe that in him I am complete;" and I am so. I must "seek of him, and expect the most perfect fulness;" and I shall obtain it. Now, then, I have some inquiries to make about this *faith*; for I do not think it is *faith* at all, but *presumption*. To believe a thing to be true, without evidence, is *presumption*. If the thing is true, but we believe it without evidence of its truth, our belief is not *faith* but *presumption*. Much more, if we believe a thing true, which is not true, is our belief not *faith*, but *presumption*. Do you admit this?

Con. I will admit it, for the present; but to what does it tend?

Th. We shall see hereafter. If a thing is true, and there is evidence of its truth which would warrant me to believe it, *it is true*, and my disbelief of it cannot make it false; nor can my belief of it make it any more true. It is true before I believe it, and will remain true, whether I believe it or not. It is true that Christ died on the cross to make atonement for sin, and I have in the Holy Scriptures sufficient evidence of its truth, to warrant me to believe it. *It is true*, before I believe it, and whether I believe it or not; and if I refuse to believe it, that will not make it untrue.

Con. You seem inclined to be metaphysical, I see: but, go on.

Th. Metaphysical, indeed. I have often thought of a remark I heard made when I was young, that no man was greatly against metaphysics, unless he found metaphysics were against him. I am just laying down some plain distinctions, to help us see what faith is, and how to distinguish it from presumption. If they are not right, please to show wherein.

Con. I wish to hear your objections now.

Th. Well, then. You would have me believe that Christ will keep me from all sin; and you assure me that if I will only believe so, I shall find it true. The thing I am to believe is, that Christ will keep me from all sin. If this is true, so as to be an object of faith, it is true, whether I believe it or not.

It is true before I believe it, and will remain true if I never believe it. Its truth can be shown by evidence, or I can never be warranted to believe it. But this is not so, and even you yourself do not pretend that it is so. For you make its truth to depend upon my faith. It is not true before I believe it; it never will be true, unless I believe it. I must, therefore, believe without evidence, which is not faith but presumption. I must believe a lie, in order to make it a truth. And if I do believe that lie, it will make it a truth.

Con. Not so. I call upon you to believe that Christ is both able and willing to save you from all sin, if you will only look to him, and trust in him to do it. And that I insist is true, before you believe it, and whether you believe it or not.

Th. You include too much in one proposition. That Christ is able to save me from all sin, if he chooses, I have no doubt is true, and was a truth before I believed it. That he is willing to save me from all sin, is a phrase of uncertain import, from the frequent misunderstanding of which, I believe great mistakes often result, fraught with ruin to precious souls. *In itself considered*, every holy being must will the salvation of all men, and of the devils too; because a holy being can have no pleasure in the *death* of him that dieth. But, *all things considered*, holy beings will the punishment of the devils, and of the finally impenitent, and of all that God shall see best to make the monuments of his justice forever. Now, that Christ, *in itself considered*, wills me, and every other Christian, and every sinner, and every devil, to be perfectly holy, all the time, I have no doubt. But that he wills it, *all things considered*, and will bring it to pass; and has given such assurance of it as warrants me to believe he will bring it to pass, must be the question between us. If you affirm that it is a truth that he will keep me from all sin, so that I am warranted in believing it, then that is a truth before I believe it, and will remain a truth whether I believe it or not; and my faith is no necessary condition at all. And if you affirm that, I ask for the evidence.

Con. I appeal to your own system of belief. Do you not say that Christ is both able and willing to save all that will put their trust in him? And do you not consequently call upon sinners to repent of their sins, and come to Christ, and be saved?

Th. Yes. But in this, I do not ask any one to believe any thing but what is a truth, and will remain a truth, whether he believes it or not. It is a truth that Christ is able and willing to save all who comply with the Gospel terms. That will remain true, whether you or I believe it, or not. And when I

invite sinners to forsake their sins, and come to Christ, I do not ask them to believe any thing but what is true, and will remain true, whether they believe it or not.

Con. Do not you ask them to accept of Christ as their Saviour, and believe that he will save them?

Th. No, not as you seem to understand it. I ask them to accept of Christ as their Lord and King, for he is so. I do not ask them to believe he will save them, as any part of justifying faith; for it is not. It would be *presumption* for them to believe any such thing, till they have had time to obtain evidence of its truth. When they have been long enough in the exercise of the Christian graces, and in the performance of Christian duties, to perceive in themselves the existence of the Christian temper, and compare it with the word of God, and in this way get evidence that they are new creatures in Christ Jesus, then they may believe that he intends to save them; and do it with good reason. Till then, it would be *presumption* and sin, for them to believe it.

Con. What, then, is your definition of saving faith?

Th. "A cordial reception of the truths of the Gospel." It is an exercise of the heart, for the apostle says, "with the heart man believeth unto righteousness." It presupposes an exercise of the understanding, but does not consist in that. For the devils believe with the understanding, while their heart is not right. The truths of the Gospel, the method therein revealed of saving sinners through the atoning blood of Christ, are presented to the mind; they are apprehended by the understanding, and *consented to by the heart*. It is the *cordial* reception of these truths, which constitutes the essence of saving faith. I suppose it is commonly exercised, in the first instance, while the subject of it is not thinking of himself or his own salvation at all. But while he is expecting to be lost, he discovers a glory and beauty in the provision by which others can be saved, in a manner honorable to God and happy for the universe; and he approves of it, and rejoices in it. The question whether he is to have a personal interest in it, is entirely a subsequent question, and frequently does not occur for days afterwards.

Con. You asked for evidence of the correctness of my views. I will give you some. In the first place, I observe, that the general design of Christ's death is, to redeem his people from all iniquity. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

“Even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” Do not such declarations as these prove that it was Christ’s object to have a Church of redeemed sinners, and to have them perfect?

Th. Yes. But *when?* These texts, and many others like them, lead me to look forward to the complete deliverance from sin of every believer; but not in this world. Christ has begun the work of redemption long ago, and is carrying it on with a steady progress; and when it is completed, the world will stand no longer. As this world was made to be a suitable place for that work, when that work shall have been completed, this world will pass away. And as the work in general is progressive, so with each individual; it begins in his regeneration; it is carried on through sanctification of the Spirit, by means of various scenes and trials, and imperfections, while he continues in this world, till he is ripened for heaven; and then his soul leaves this sin-polluted body, and goes to join the spirits of just men made perfect in heaven. Christ’s object will be attained, in his own time; but it is wholly gratuitous for you to say it shall be done instantaneously, or in a less time than the whole duration of this mortal life.

CHAPTER LXX.

Confident. I allege the promises of the new covenant. The old covenant was the moral law, which required perfect holiness as the condition of justification. The new covenant requires perfect holiness, but makes faith the condition. And the great distinction between these two covenants is, that what the old requires, the new promises. “For example, the first covenant requires of the creature perfect and perpetual holiness. The new covenant promises to the believer perfect and perpetual holiness.” In support of my views I refer to the following passages: “Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt; because they

continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God ; and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord ; for all shall know me, from the least to the greatest ; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Th. This appears to promise the conversion of the Jews at the millennium ; but says nothing about their being made perfectly holy in this life.

Con. Take it in connection with other passages : "And I will give them one heart and one way, that they may fear me forever, for the good of them and of their children after them ; and I will make an everlasting covenant with them, that I will not turn away from them to do them good ; but I will put my fear in their hearts, and they shall not depart from me." "Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart, also, will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live."

Th. These also appear to be promises of the future conversion of the Jewish nation, and their return to their own land, where they shall live during the millennium, in great quietness and prosperity. I see nothing which can be construed into a promise of perfect holiness, unless it is the phrase, "to love the Lord thy God with all thy heart, and with all thy soul." And that you know was required by Philip of the eunuch in order to be baptized : "If thou believest with all thy heart thou mayest."

Con. He professed perfect love. And that is "the most natural form of Christian experience." And I think it is the form it would usually assume, if young converts were not perverted by wrong instruction.

Th. It is not strange, perhaps, that young converts should think they are completely delivered from sin ; and then, when they find out that they are not, should go to the other extreme, and think they have not been converted. But that an

old Christian, who has had time to learn how changeable his own heart is, should imagine he is free from sin, is not easy to explain.

Con. Do you deny my argument from the new covenant?

Th. I deny your application of it. If it proves that any Christians are perfect in this world, it proves that all are. For none are Christians but those who believe in Christ; and it is the first act of faith which gives them an interest in the covenant of grace. This covenant promises them persevering grace, and a final deliverance from all sin. If it promises also a complete deliverance now, it promises the same to all. Your notion of a part believing in Christ for justification only, and obtaining that, while they struggle on in hopeless bondage to their own sinful propensities; while another part believe in Christ for complete deliverance, and obtain it, is a figment of your own, for which you have given no evidence that I have seen.

Con. I quote the apostle to the Thessalonians: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Th. This appears to mean all the Thessalonians. And if it applies to other churches, it doubtless includes all their truly pious members, and not a select few. But we have not found, in fact, in ancient or modern times, that Christians have been perfect in this life. And the most eminent saints have been the farthest from any such apprehension respecting themselves. This was doubtless a prayer for their perseverance, and final victory; which does apply to all Christians.

Con. The church covenants, upon which members are received, make all candidates for admission promise to walk in all the ordinances of the Lord blameless. Why should they promise perfect obedience, if it is not expected of them?

Th. I think, if you will examine into this matter, you will find that these covenants came into use, when your views of this subject would have been regarded, if they had been known, as the grossest heresy; and that they have never been understood by the churches as promising perfection, but only sincere and persevering obedience. They were adopted by men who acknowledged the duty of perfect obedience, but who were deeply sensible that they should come short, and need forgiveness day by day. If their language implies what you claim, perhaps it needs amendment. But certainly its use ought not to be pleaded against the understanding and intention of those who adopted it. That does not accord with my ideas of

honesty. If you claim to be perfect, you ought to be honest in your arguments, and not resort to tricks and deception.

Con. You cannot say I have used any tricks and deception.

Th. I think you have, in misrepresenting the sentiments of your opponents. You cannot make the excuse of ignorance, for you once studied them, and professed to embrace them. In your book you represent us as affirming that we ought "to put up that identical prayer, (of the apostle for the Thessalonians,) with the certain expectation of not receiving the blessing which we desire of him." I think you must know better. We do expect that all expressed in that prayer will be accomplished in ourselves, and our fellow Christians, in Christ's own due time; and that at the coming of our Lord Jesus Christ, not one will be wanting. I have found it extremely difficult to read your book, because of the frequent occurrence of similar acts of injustice. You represent us as holding that perfection is a duty, and that we ought to aim at it, and then regarding it as unattainable; and you argue at length to show the absurdity of aiming to perform that which is regarded as impracticable. But you know that this is not a fair representation. You represent us as not holding that Christ has made adequate provision for the complete deliverance of his people from their sins, when you know that we believe he has, and will carry it out ultimately, though not instantaneously. You represent us as attempting to comfort the young convert, and encourage him to remain under the influence of inward corruptions, regarding them as evidences of his Christian character. Now this is a gross misrepresentation. We should, indeed, regard it as a dark mark against him, if he discovered no deficiencies in himself from day to day. But we do not direct him to live contented in them, by any means;—but to repent of them, and seek their pardon through Christ, and to pray against them, and crucify them. I cannot think such injustice towards those you oppose, is evidence of your own perfection, or of the rectitude of your cause.

Con. Well, what do you regard as evidence of the truth of your doctrine of imperfection?

Th. The experience of the most eminent Christians in all ages, is one item of proof. Few men are usually thought to have attained to so high a degree of spirituality and eminent holiness as David Brainerd. But he saw many imperfections in himself. Edwards says of him: "He was deeply affected almost continually with his great defects in religion; with his vast distance from that spirituality and holy frame of mind that became him; with his ignorance, pride, deadness, unsteadiness, and barrenness!" Again, "He was a mourner for sin all his

days. He did not, after he received comfort, and full satisfaction of the forgiveness of all his sins, and the safety of his state, forget his past sins, the sins of his youth, that were committed before his conversion; but the remembrance of them, from time to time, revived in his heart, with renewed grief. And his present sins, that he daily found in himself, were an occasion of daily, sensible, and deep sorrow of heart."

But though I mention David Brainerd, I refer chiefly to the Scripture saints, such as have the testimony of the Holy Spirit to their superior excellence. Noah is declared "perfect," but he came short of sinless obedience. Abraham was the father of the faithful, and is declared the friend of God; but some of his sins are on record. Job is pronounced a perfect and an upright man; and it is said "there is none like him in the earth;" yet he came short in the day of trial, and was deeply humbled in view of his short comings. He thought the conceit of sinless perfection was a proof of the contrary; and said, "if I say I am perfect, it shall also prove me perverse." Moses was the meekest of men, but he spoke unadvisedly with his lips, and was excluded from Canaan for his sin. David is styled the man after God's own heart; but some great defects are recorded of him.

If we come to the New Testament saints, we shall find the same kind of experience. Some of them were eminent for holiness, but not entirely without sin. John was the beloved disciple, yet he showed a wrong spirit when he proposed calling down fire from heaven upon the Samaritans. He therefore spoke his own experience, as well as that of other Christians, when he said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Peter was an eminent saint and apostle; but Peter has faults recorded of him, after, as well as before, the day of Pentecost. Paul "was not a whit behind the very chiefest apostles;" but Paul makes mention of "sin which doth so easily beset us," as though he was not yet completely delivered from it. And he needed "a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure, through the abundance of the revelations" he had received; which would not have been necessary for a man who had attained sinless perfection.

It is not according to the analogy of the other works of God, that the work of sanctification should be completed at once. The natural man is born a helpless infant; he gains strength and stature by degrees, and takes many years to attain the growth of a perfect man. The new man, in like manner, though born at once, does not attain perfection at once. He is first a babe in Christ, and he grows by slow degrees, as he is fed by

the sincere milk of the word. And it takes many years, in most instances, for him to reach the stature of full perfection. The experience of the Christian is compared to the morning dawn. "The path of the just is as the shining light, that shineth more and more unto the perfect day." The darkness is not all dispersed by the first beam of light. The light increases by slow degrees, and the darkness grows less, till at last the sun rises, and the perfect day has come; when the Christian reaches heaven. When God made the world, he did not complete his work in an instant, but took six days to perform it in. When man had fallen, he did not send the Saviour at once; but took four thousand years to prepare the way for it. And he is now taking another long period to prepare the way for the final prevalence of the Gospel in the millennium. The natural productions of the earth are all progressive. The seed is planted in the soil. It swells and shoots forth. It springs up a small plant. It grows up by slow degrees. At length it reaches its full size, and puts forth its blossoms. When these have stood a sufficient time, they drop off, and the young fruit appears. This, again, takes time to grow, and further time to ripen. At last the ripe fruit is gathered, and the plant is cut down and dies. To these things the Scriptures authorize us to compare the Christian life; and they are all in accordance with the delineations of Christian experience which are given us in a more direct manner.

In the seventh chapter to the Romans the apostle describes the experience of every real Christian. I know you deny this; and it is essential to your scheme that you should. But the reasons you give are insufficient. And the chapter itself bears internal evidence that it is his own experience as a Christian, and not as an impenitent sinner, which the apostle is describing. The single phrase, "I delight in the law of God after the inward man," settles that question. No sinner ever does that. The sinner is subject to the carnal mind. And "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The sinner does nothing but wrong. The Christian sometimes does right, and sometimes wrong. Accordingly he says, "For that which I do, I allow not; for what I would that do I not; but what I hate, that do I." What he does in the exercise of sinful affections, he allows not, but condemns, when in the exercise of holy affections. And what he would, what he purposes, when in the exercise of holy affections, that he does not accomplish, because his affections change so soon. But what he hates, when he feels right, that he does when he feels wrong. "If then I do that which I would not, I consent unto the law that it is good."

That is, if the sinful affections, which he occasionally exercises, are those which he condemns, when he feels right, his heart accords with the divine law, at such times. This is the experience and language of a good man, whose affections frequently change, but not of any impenitent sinner. The sinner never has any conformity to the divine law, but the saint has some.

These frequent changes, from right to wrong, and from wrong to right, are characteristic of the experience of the true Christian. And he that is practically ignorant of this warfare, I take to be practically ignorant of true Christian experience. And I think the Scripture plainly tells us what they are, when it says, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Job says, "if I say I am perfect, it shall also prove me perverse." The true Christian, when he has the clearest discoveries of God, is the most humble. He says, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." "Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." And I would sum up what I have to say, with the declaration of the Apostle James, "In many things we offend all." This is a plain declaration that in many things all Christians offend. And I find it exceedingly difficult to believe any one to be a Christian who is not sensible of it, in his own case.

So Thoughtful and Ardent went on their way, and Mr. Confident returned into his house.

CHAPTER LXXI.

Now I perceived that when Mr. Confident went into his house, there came out of it the three persons whom the pilgrims had fallen in with several times before, Feel-well, Love-self, and No-law. And as they walked on rapidly, they soon came up with Thoughtful and Ardent, and after the usual salutations, they began to speak of the house and the teaching of Mr. Confident as follows:

Feel-well. What a charming teacher this Mr. Confident is. He seems to know all the secrets of Christian experience. I was never more refreshed and edified at any house of entertainment before.

Love-self. And I also found him exactly to my mind. When he saw me limping along, in this hard road, he took compassion on me, and invited me in, and gave me these sandals of self-righteousness, which are so very easy to the feet. He asked me why I looked so sad; and when I told him of my hard heart, and how sorely beset I was with my carnal propensities, he told me to go to Jesus with them all, and I should obtain relief. So I went to Jesus with my heart of stone, and asked him to change it into a heart of flesh; and he did. I went to him with all my carnal propensities, and asked him to take them away, and he did; and I have not felt any of them since. I regard him as a man of deep acquaintance with the human heart, and eminently qualified to be a guide to pilgrims.

N. L. I cannot think quite so highly of him. I called at the Union-house, in Westerly street, before I left the town of Vanity; and enjoyed the benefit of instructions from those residing there; and I must think they are quite before those of Mr. Confident. They taught me that the first act of faith makes such a change in the believer, that Christ takes all his sins, and gives him all his righteousness. Consequently, that I should believe that Christ has come in the flesh, that is, that he has taken up his abode in me; and lives and acts in me, and that nothing I can do can be sin any more; that the Spirit directs me in all things, and that I have no longer any need of Bibles and ordinances, or Sabbaths; but being full, and possessing all things, I may rejoice in the Lord always.

F. W. Does not Mr. Confident appear to be a very happy man?

N. L. Yes; he may be. And he is going on well. I think he has embraced the fundamental principles, which will lead him to adopt the perfect system, by and by, when he carries them out. His view of faith is very good. His views of the promises are good. And every thing, but the notion of having so much of *works* to be done. I cannot see any necessity for this, if, by the simple act of faith, I can secure the perfection of holiness, and be authorized to say, as he instructs us, "we are complete in him."

L. S. I like him yet better for his views of the nature of true religion. As far as I can understand him, he allows me to think my own happiness is the great thing which demands my regard, and is worthy of my care. That I like. Then he seems to think that the Lord Jesus Christ is worthy of my love and regard, chiefly for his great anxiety to secure my happiness. That I like; that I have always regarded as the most lovely trait in his character. Then he allows me to think that

faith consists in believing that Christ will save me ; and that is the faith that I have always tried to maintain ; though sometimes my doubts would sadly prevail. Now he teaches me to believe that Christ will keep me from all sin, if I will only believe for it. And that I have been doing now for some days ; and I found on my first believing, that it made my heart melt within me, and flow out like water ; though it had before felt heavy and cold, like a rock of ice. He allows me to make my own happiness the beginning, centre, and end, of all my religion ; which is just what I like. And therefore I like his instructions.

Th. This selfish religion is likely to prove your eternal ruin, as I have warned you before. But there is one thing in your statement which seems to call for further remark. You say Mr. Confident taught you to go to Jesus with your heart of stone to have it changed, and with your sinful propensities to have them taken away. Are you sure you understand him right ?

L. S. O yes. This was his constant teaching. He said, "Do you believe that you may bring to him your temper, your appetites, your propensities, your entire habits, and have them all brought into sweet subjection to the will of God ?" "You say, my heart is so hard and insensible, that nothing in the universe will move or melt it. Remember, that if you do not carry this very heart to Christ, that he may take it from you, and if you do not exercise special faith in him to do it, he will be no Saviour to you in any sense whatever." These are his very words. I am sure I am right.

Th. Then I am sure that he is wrong. For where does the Bible tell us to come to Christ just as we are, and bring our wicked hearts to be changed ? On the contrary, its language is, "Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Such is the uniform tenor of Scripture. "He that covereth his sins shall not prosper. But whoso confesseth and forsaketh them shall have mercy." "Wash you, make you clean ; put away the evil of your doings from before mine eyes : cease to do evil, learn to do well." Even the Ninevites understood that they must "turn every one from his evil way," in order to escape destruction. Joshua said : "Put away the strange gods which are among you, and incline your heart unto the Lord God of Israel." Ezekiel said : "Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart and a new spirit ; for why will ye die, O house of

Israel?" There is nothing in the Bible that looks like a direction to sinners to come to Christ, just as they are, with their hard and impenitent hearts; and if they attempt it, they will be deservedly rejected.

L. S. Does not Christ say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest?"

Th. Yes; but what is coming to Christ? Is it a motion of the body, or an utterance of words by the tongue? Is it not an exercise of the heart?

L. S. I suppose it must be an exercise of the heart.

Th. It is so. It is a compliance with the precept, "My son, give me thy heart." It is loving Christ. To carry a wicked heart to Christ is therefore an impossibility. When the terms are fully explained, it is seen to be an impossibility. It is the same as loving Christ with a heart full of enmity against him. Those who use such language, are either deceived themselves, or they are deceiving others. No; you must put away your idols, if you would turn to the Lord with acceptance. You must put away your sins by repentance; you must turn from them with self-loathing and self-abhorrence, if you would find mercy.

By this time the pilgrims had come to the stile which led into By-path Meadow, over which was inscribed, "*The way to the mansion of Great Faith*," which when Feel-well perceived, he said: "This is the way, brethren, to the best house on the road. Come, brother Love-self, if you want to increase your faith." So he went over the stile, followed by Love-self and No-law. But Thoughtful and Ardent kept on their way.

And soon the pilgrims came to the Delectable Mountains, and were received by the shepherds, as other pilgrims had been. And while the pilgrims were looking from these mountains at the various curiosities which had been shown to others, they perceived from one of the mountains, at a distance to the left hand of the road, what looked like a large body of soldiers encamped on a plain; upon which the shepherds said:

This is a body of the forces which the Giant Presumption is collecting and training, for his final assault upon the Prince Immanuel and his followers.

Ard. Can any be so foolish as to think they can prevail in such a contest?

Shepherds. None but such as the Giant Presumption and those that yield themselves to his influence. But you have read what is said by the prophet respecting Gog and Magog, and the vast army they will collect, to make war upon Israel in the latter days. A great battle is then to be fought, called "The battle of that great day of God Almighty." A general

coalition of the enemies of the Prince Immanuel will bring them to their final overthrow. When they shall imagine that their numbers and strength are sufficient to secure the victory, and shall begin to triumph already in anticipation, they shall experience a total defeat, and be utterly destroyed.

Ard. I thought the followers of Immanuel were opposed to the use of carnal weapons, and would rather suffer death, than take the sword.

Shep. They are becoming more and more of this opinion, and perhaps will become entirely so, before this great battle. It is written, "They that take the sword shall perish with the sword." This host of enemies to the people of God must perish by the sword. But it is not necessary for that sword to be in the hands of the saints. It is easy for God to make use of other hands, to wield it; as he has often done.

Th. I remember that in the days of Gideon "the Lord set every man's sword against his fellow, even throughout all the host." Of the enemies of Israel in the days of Jehoshaphat, when a great multitude of the heathen came against him, and he sought the Lord for help, the prophet was authorized to say, "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord." Accordingly, "the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." They destroyed one another, "and none escaped." So of Gog and his bands, God says, "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone."

Shep. So we expect it will be in the battle of the great day. When the Giant Presumption shall marshal all his hosts, and commence his attack, with the expectation of utterly destroying the people of God from the earth, he and his followers will find they have only brought destruction upon themselves.

Th. I have been often struck with a version of the 83rd psalm, which seems to point to these events:

"O thou, the only good, and great, and wise,
 Father of men, and Lord of earth and skies,
 Thine awful silence break! from heaven's far end
 In countless myriads, see thy foes ascend;
 Lust, malice, pride, to waste thy kingdom arm;
 Fierce swells the tumult, threatening roars the storm!"

" See from all climes th'embattled nations roll ;
 A world in arms, and sin th' inspiring soul !
 The North and South, the East and West combine ;
 The prince and slave, the sage and savage, join ;
 And power, and wealth, and skill, and fraud, unite
 The host to summon, and to arm the fight.

" Whate'er ingenious mischief can devise,
 Or the tongue utter, trained to arts and lies,
 Or envy wish, or malice fell prepare,
 Or atheist hope, or bold blasphemer dare,
 They wish, they hope, they form, they dare, they try,
 And sound the trump to combat with the sky.

" As empty chaff before the whirlwind flies,
 In flames to heaven as kindled forests rise ;
 So shall the nations vanish from thine eye ;
 Their cities sink ; the scattered islands fly ;
 The hard rocks cleave ; the tottering mountains fall ;
 And death and terror rend the shrinking ball.

" Through all their deep-laid counsels madness send ;
 Sin their foul source, and misery their end.
 Amaz'd, o'erthrown, to guilt a prey forlorn,
 Of shame the victims, and of truth the scorn ;
 Their tears shall fall ; to prayers their curses turn,
 And, sunk in dust, the wretched remnant mourn."

So when the shepherds had given to the pilgrims the necessary cautions respecting their journey, they let them go, and they went on conversing as follows :

Ard. It has always seemed strange to me that so many of the Christian world should be disposed to justify the practice of war, when it is so utterly at variance with the Spirit of the Gospel.

Th. As it was authorized in some cases under the old dispensation, and the power of Christianity experienced a decline so early after the apostles' days, and wars against unbelievers were so soon preached as a religious duty, perhaps it is not very strange that many good men should imbibe the notion that wars are lawful in defence of our lives, our liberties, and our religion.

Ard. I am happy to find, in the history of the Reformation, that Luther was opposed to any warlike measures in defence of religion, but earnestly recommended his friends to seek help from God only, and depend on him to defend them from the weapons of their enemies.

Th. I should think a simple reference to our Saviour's golden rule sufficient to settle the question : " Whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets." No man in the exercise of this temper can deliberately shoot down his fellow-man, because he

thinks he has wronged him in his property or character. He will leave his redress to him who has said, "Vengeance is mine; I will repay, saith the Lord."

Ard. But if we may not do it to revenge wrongs, may we not do it to prevent them?

Th. Better ask God to prevent them, as Jacob did, when he learned that Esau was coming to meet him with an armed force. God can turn the heart of our enemy as easily as he turned the heart of Esau. And if he thinks best to let us suffer, it is better to do it in the way of obedience, than in the way of disobedience. And one thing I assert, without the fear of successful contradiction: there has been more safety without weapons of war, than there has been with them. It is also one of the commands of the decalogue, "thou shalt not kill."

Ard. But this cannot be intended to prohibit the taking of life in all cases; because in the same law of Moses in which this is found, there is also found the direction to take away the life of the murderer, and to punish several other crimes with death. And the nation was authorized to carry on war in certain cases.

Th. Yes. This general law was to have its exceptions, which are specified. Murder was to be punished with death, and so were several other crimes. And wars were to be carried on in certain cases. And if any one thinks that he is justified now in taking the sword, let him show his authority. God commanded Joshua to invade Canaan and destroy the inhabitants, that he might give the country to Israel. If any one thinks that God has authorized any nation now to invade another, and destroy them in order to give their land to the invaders, let him show the divine command which authorizes it. And if he cannot, as we know he cannot, let him not venture to assume the divine prerogatives, nor take upon him the control of nations, merely to gratify his own lusts.

CHAPTER LXXII.

Ardent. You spoke of the punishment of murder by the death of the murderer, as being authorized by the Divine Law-giver.

Thoughtful. Yes. While God says in the decalogue, "Thou shalt not kill," he also says, "Ye shall take no satisfaction for

the life of a murderer. He shall be surely put to death. So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel." "How remarkable is this language! and how remarkable the inference! The more closely and nearly God condescends to dwell on earth among his creatures, the more invariably must the law of death to the murderer be executed."

Ard. But you know that those who would abolish the punishment of death for murder, often speak of it as "a relic of barbarism, inhuman, opposed to the spirit of a refined and enlightened age, a disgrace to the statute book, the bloody code, teaching the fiendish spirit of revenge;" and when any attempt to prove it by the Bible, they cry out, "the Gospel and the gallows, Christ and the hangman."

Th. This is the language of infidelity, and of abusive and scurrilous infidelity too. That God did authorize this punishment among the Jews is undeniable. When any call it bloody and revengeful, they charge God with authorizing a bloody and revengeful spirit, which is downright blasphemy.

Ard. But many of the laws of the Jews were intended for them only, as a peculiar people.

Th. This was not one of them. For God said to Noah, immediately after the flood: "Whoso sheddeth man's blood, by man shall his blood be shed." This was a law of universal application, and intended to last to the end of the world. It is the statute of the Great King, on that subject, and cannot lawfully be set aside by man.

Ard. But it is alleged, you know, that this is but a *prediction*, and is not a law binding upon any.

Th. This allegation shows the weakness of the cause in behalf of which it is made. Look at the connection. It was immediately after the flood, when the earth was about to be re-peopled by the descendants of Noah. God granted them the use of animal food, but annexed to that grant a prohibition. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." None will say these are predictions. Then follows: "And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man: at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." It has the form of law throughout. And the reason given can apply only to a law. It is Jehovah's reason for requiring the

murderer to be put to death. "In the image of God made he man." If it had been a prediction, and not a law, this reason would not have been added. For it is not the reason why men destroy each other's lives. They are not so tender of the divine honor, as for that reason to take the life of him who has destroyed the divine image in his fellow-man. It is a good reason why God should establish such a law, and make it of universal and perpetual obligation; but no reason at all for a mere prediction.

Ard. It is said that the milder spirit of the Gospel has done away this law, and required us to exercise forbearance and forgiveness towards those that injure us.

Th. So did the spirit of true religion always. David expressed it when he prayed for his enemies. "They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom." Solomon also says: "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee." This was the same spirit that was enjoined by our Saviour: "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." And this is the feeling which we are to cherish in our hearts, even when we are assisting to execute the laws against criminals. As individuals, we are not to indulge revengeful feelings, but are to forgive those that injure us. But, our duty as citizens, as public officers, and law-makers, if we are called to fill these stations, is, to provide for the public safety, and the protection of all classes, by the maintenance of good laws, and their execution against such as violate them. It is not vengeance which human laws seek to inflict. It is the protection of the innocent, and the prevention of crime, by enforcing the proper penalty against those who commit it. The Great King claims the execution of full justice as his prerogative. He says, "Vengeance is mine; I will repay, saith the Lord." In the exercise of this prerogative, he has made it a law that whoso sheddeth man's blood, by man shall his blood be shed. This law was repeated by Moses. And when the Gospel dispensation was introduced, it was recognized as a law still applicable. Paul before Festus said, "If I be an offender, or have committed any thing worthy of death, I refuse not to die." This implies that there are crimes worthy of death, and that a human government may rightfully inflict the penalty of death for such

crimes. When Paul wrote to the Christians at Rome, he said, "Let every soul be subject unto the higher powers. For there is no power, but of God; the powers that be are ordained of God. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." This implies two things: "the divine origin of government, as an ordinance of God; and the power of inflicting death, as the minister of God." The law given to Noah, for all his posterity, as it was confirmed by Moses, has not been set aside by Christ. It is still in force, and it is a high crime against God for men to attempt to set it aside.

Ard. But what will you do with the plea of humanity?

Th. Humanity to whom? Humanity to the murderer, at the expense of his victims? That would be highly *inhuman*.

Ard. But they say that the abrogation of this penalty, and the substitution of a milder one, would be a more effectual restraint upon the bad passions of men.

Th. That is easier said than proved." The experiments which are alleged have not been made under circumstances to be entitled to any weight in favor of the abolition of capital punishment; but rather the contrary. And such I claim to be the natural consequence. Abolish the punishment of death for murder, and substitute any other, and you diminish greatly the restraint under which the bad passions of men need to be kept. And this effect is seen in the present state of things. So much has been said against the infliction of capital punishment, that very many think they are performing a meritorious act, if called to serve as jurors, and sworn to find a verdict according to law and evidence, they say "*not guilty*," when a case of homicide with malice aforethought has been most clearly proved. The law of the land is nothing—the law of God is nothing—their solemn oath is nothing. If the punishment were any thing less than death, they would not hesitate a moment. And so it is exceedingly difficult, in many parts, to obtain a verdict of *guilty*, in the clearest cases. And then, how many get clear on the plea of insanity; the smallest appearance of which, though but awkwardly and unnaturally put on, is a sufficient excuse with many, to let the murderer go. And then, how often is it said that the person murdered was not worthy to live, and that therefore his death ought not to be punished; as if an individual might assume the administration of public justice, and deliberately kill one who has injured him, without

the intervention of the law. These things have made executions for murder comparatively rare. And cases of murder have greatly increased. This the advocates of abolishing capital punishment admit ; and make it a plea for the change. Adopt a milder punishment, say they, and make its execution certain, and murders would not be so frequent. This is what is termed taking advantage of their own wrong. They first decry capital punishment, and make it as odious as possible, and do all they can to have it abolished ; and when they have succeeded in rendering it very difficult to be executed, and murderers have begun to take courage, and cases of murder have become frightfully common, then they plead this very difficulty of getting the law executed, as a reason for its being changed. I conclude rather, that the increase of murders is a strong reason why the penalty of the law should be more rigidly executed. And I believe that if it could be executed in all cases without fail, it would be the way to check the commission of the crime. For the more certain the bad man thinks it is, that he shall be detected and executed, the more afraid he will be of taking the life of his neighbor. Humanity, therefore, calls for the maintenance and execution of the law, in order to protect the lives of the innocent.

Ard. But since there is so much feeling against this penalty of death, and so much sympathy excited for every one who is taken up on a charge of murder, would it not be better to give way a little, and try to adopt a penalty which could be invariably executed.

Th. What should that punishment be ? Imprisonment for life ? Do not many now commit crimes in order to be sent to the State's prison, as a desirable home ? There they are certain to have food, and clothing, and attendance when sick, and if not many of the comforts, yet all the necessaries of life. And if they should desire to get out, what is to hinder them from murdering their keepers in order to effect it ? It seems to me that this would operate as a premium for murder, in many cases. But however that may be, I think the highest expediency is, to obey God, and leave the consequences to him. A great clamor is now raised against this statute of the Most High. Probably the same persons would raise as great a clamor against the punishments which God has denounced against the wicked in the future world, if they had the same prospect of rendering them odious, and inefficient. The divine justice is never acceptable to the wicked. And I cannot but think that an unwillingness to have justice done to the guilty is the source of all the objections which are made against the divine ordinance of death to the murderer.

By this time I perceived that the pilgrims had entered the enchanted ground, the air of which inclines people to sleep, and the sleeping upon which is so dangerous. But I saw that the pilgrims seemed to feel its effects less than usual, as their minds were occupied in the contemplation of subjects of truth and duty, in which they felt a deep interest. Both indeed seemed to feel the peculiar influence of the atmosphere, in some degree; but Ardent more than his companion. Then he said:

There is another subject concerning which I wish to make some inquiries. It is respecting the duty of a Christian in relation to the civil government under which he lives, which is not always such as it ought to be.

Th. There is one duty I suppose quite plain. He should lead a quiet and peaceable life, in all godliness and honesty, adorning the doctrine of God his Saviour in all things.

Ard. How far must he obey the civil government?

Th. He should obey all the lawful commands of the civil government, and submit to the penalty they inflict for disobeying any which are unlawful.

Ard. It is a question with some whether the Christian may bear allegiance to a human government; especially if that government is not a Christian government; whether he may hold office under it, and assist in administering it, and the like.

Th. Yes, and whether he may take an oath of allegiance to it, and swear to support that constitution of government; especially when he thinks there are some things in it which ought to be amended.

Ard. These are grave questions, and I should like to hear how you answer them.

Th. It is clearly my opinion that the Christian may bear allegiance to a wicked ruler, and that the Christians in the days of Nero, did so. But it may be necessary to define what we mean by allegiance. It does not imply approbation of every thing he does, nor obedience to any unlawful command. It does imply obedience to lawful commands. Shadrach, Meshach, and Abed-nego, gave allegiance to Nebuchadnezzar, and held office under him, and obeyed his lawful commands; but they did not obey his command to worship the golden image. This they refused to do, and submitted to the penalty. Allegiance to a civil ruler implies a recognition of his authority as a civil ruler, though not as the supreme ruler of the universe. It implies adherence to him and support of him against any attempts to overthrow his authority by a rival. It implies an obligation to do what we lawfully may to support his authority while it lasts, in opposition to a foreign invader, or to domestic insurrection, or lawless violence.

Ard. But is not Christ the supreme ruler, and does not every one that unites with the Church profess to acknowledge him as such? "How then can we turn round, and swear allegiance to an enemy of Christ?"

Th. That supposes Christ to be a civil ruler, when he is not. His kingdom is not of this world. The government which he exercises is spiritual, and not temporal. And there is no such opposition between his government and existing earthly governments, as forbids an allegiance to both. We must bear allegiance to Christ as the supreme ruler, and to the earthly ruler as a subordinate ruler. And while we take the law of God for the guide of all our conduct, we may, according to its requirements, render obedience to all the lawful commands of the earthly ruler.

Ard. The Bible is the supreme law, by which all are bound. It prescribes rules of conduct for kings and magistrates; and we cannot acknowledge it as such, as we are bound to do, and then say, that "in matters of civil government we have nothing to do with the Bible."

Th. For this to be an argument against the duty of allegiance to a civil ruler when he is not a good man, it must be taken for granted that the Bible requires one thing of us, and our allegiance to the civil ruler requires the opposite. But no such thing is implied. Our allegiance to the civil ruler only requires obedience to his lawful commands, and submission to the penalty of such as are unlawful. 1. God requires us to lead a quiet and peaceable life, and to seek the peace of the community where we live. But this includes all that is implied in allegiance. 2. We need protection from the civil government, and allegiance is the reciprocal duty. We are born under some government, and cannot escape from our obligations of allegiance to it, but by leaving its territories, and becoming the subjects of another. 3. Children owe allegiance to their parents; and the State stands in the place of a parent in many respects. If parents are not good men, that does not release us from our allegiance to them, or excuse us from obeying all their lawful commands. 4. In the history of ancient times, God commanded some wicked men to be kings; and this implied the obligation of allegiance from their subjects. He appointed Saul to be king of Israel, Jeroboam to be king of the ten tribes, Jehu to be king of Israel, and Hazael to be king of Syria. He raised Nebuchadnezzar to the throne of Babylon, and gave him authority over the surrounding nations. He commanded Zedekiah, king of Judah, to submit himself as a subject to the king of Babylon. Zedekiah took the oath of allegiance to Nebuchadnezzar, and then violated it, which aggravated his crime and

his punishment. God appointed Cyrus king, and gave him the Babylonian empire, with all its subject nations, to be his subjects. These are all instances of wicked men reigning by divine appointment, and therefore entitled to receive the allegiance of their subjects. 5. Many of the Scripture worthies bore allegiance to civil rulers, who were not good men. Joseph served Pharaoh, a worshipper of idols, and bore allegiance to him, and held office under him; but there is no intimation that Joseph did wrong in this.

CHAPTER LXXIII.

Ardent. Joseph was a slave, and might have been compelled.

Thoughtful. So were Shadrach, Meshach, and Abed-nego. But they did not think their slavery compelled them to worship idols. It only compelled them to obey the lawful commands of their masters. Jacob and his sons afterwards came to Egypt voluntarily, and placed themselves in a situation of allegiance to Pharaoh. David served Saul as a faithful subject, and uniformly acknowledged his own obligation of allegiance, and that of all the people. Obadiah served King Ahab, and held a high office under him, and is not reproved by the prophet for so doing. Naaman was not forbidden to continue in the service of the king of Syria. Jehonadab acknowledged Jehu as king, and yielded a cheerful allegiance to him. Daniel held office under Nebuchadnezzar, and also under Darius the Mede, and Cyrus the Persian. And the existence of these offices, and a performance of their duties, involved allegiance and fidelity so perfect that even Daniel's enemies acknowledged that they could find no occasion against him in relation to the affairs of the kingdom. Mordecai held office under Ahasuerus; and when Nehemiah interceded for his countrymen, he was an officer of the king's palace, and was sent as a subordinate officer, to preside over his nation, by the Persian king.

When the Gospel was preached to the Gentiles, some of those who held official stations embraced it. But it does not appear that they felt it necessary to abandon their stations, on account of its being unlawful to bear allegiance to heathen rulers. When Paul wrote his epistle to the Romans from Corinth, Erastus is spoken of as holding the office of chamberlain

of that city. To the Philippians Paul says, "All the saints salute you, chiefly they that are of Cæsar's household." This implies that there were several who held office in the palace of Nero, who were Christians. In all these instances, good men bore allegiance to civil rulers who were not good men; and there is no intimation that they did wrong.

The Scriptures require us to bear allegiance to the civil rulers under whom the providence of God has placed us. When Paul wrote his epistle to the Romans, Nero was on the throne; but he says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." "For he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

Ard. I think I have heard this passage quoted to condemn the practice you now quote it to support.

Th. How any one can derive such a meaning from it is more than I can tell. Peter speaks to the same purpose: "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. Honor all men. Love the brotherhood. Fear God. Honor the king." There is no intimation that Paul or Peter thought it the duty of those to whom they wrote, to inquire first whether the government was established according to the law of God, before they gave it their submission and allegiance. The language implies that the government under which they lived was intended, a government established in the providence of God, though not regulated by his law.

Ard. I am satisfied that we ought to yield allegiance to the civil government under which Divine Providence places us, whether the rulers are good or bad, so far as to submit to their government; but may we help to administer a government of which we do not approve?

Th. We may not do things which God forbids. But, to what things have you reference? We may pay taxes. The apostle says, "For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to

whom honor." We may appeal to the government for protection. Paul did so. And when he was afraid to trust those around him, he appealed to Cæsar. We may take an oath of allegiance. Where the civil government requires it, the Scripture allows it. We may swear to support the constitution of our country, if in so doing we bind not ourselves to perform any wrong action. The obligation does not grow out of the oath, but is only recognized by it.

Ard. I have heard this represented as "first swearing to sustain the evils which that constitution sanctions, and promising to do all we can to perpetuate them," when we intend to use the power we possess to try to get them removed.

Th. That is a very unfair representation. If a man takes an oath of office, in which he swears to support the constitution of his country, he is not understood as expressing approbation of all its requirements; but his submission to them till they can be altered in an orderly manner. The constitution provides for its own amendment. His oath binds him not to seek to overturn it by violence or revolution, but to amend it, if at all, in a constitutional way.

Ard. But it is said, that it is not lawful to take an oath to support a constitution of government, unless that constitution acknowledges Christ as the supreme ruler, the Bible as the supreme law, and provides reasonable security for human rights.

Th. That assertion is altogether gratuitous; and it is contrary to the proofs already adduced from Scripture, of the duty of allegiance to civil rulers who are not good men. Nero had no written constitution of government, but it was lawful for Christians who lived under his government, to swear allegiance to it, as long as it lasted.

Ard. If we live under a free government, it would appear to be right, then, to vote for men to make and administer the laws.

Th. Certainly. And as it is a great favor that we are allowed, in the providence of God, to exert a good influence in that way, it becomes an important duty, for the neglect of which we cannot be excusable.

Ard. But sometimes men are nominated for office, whom we think not very good men.

Th. That is true. And we may be often tried to know what we ought to do in that case. Before a candidate is named, good men ought to use their influence to have one named who is unexceptionable. After the candidates are named, and it is rendered certain that one of two will be elected, it may be important for me to consider how I shall do

the most good. If I refuse to vote at all, and assign as a reason, that I cannot approve of either of the candidates, this will bear some testimony against what is wrong, and may have some influence, when another candidate is to be selected. My voting for a good man who is not so nominated as to afford any prospect of his election, might have the same effect. If those candidates, one of whom must be elected, are so nearly alike, that the good resulting from my refusal to vote is likely to be greater than in voting for either, then doubtless I should so decide and act. But if there is a great choice between them, and if important interests of the country are likely to be sacrificed by the prevalence of the one, and secured by the election of the other, and my vote is likely to decide between them, it seems to me that the choice between them is a choice of two evils, which it is my duty to make in that case.

Arđ. I have heard it said, "of two natural evils we may choose the least, but of two moral evils we may choose neither."

Th. If that is said as an objection to my voting, it is entirely taking for granted the thing in dispute. The question is, whether it is right to vote for one man who is not every thing that he ought to be, in preference to another who is worse. I think it is, under some circumstances; that is, when he is not so bad that we are bound to discountenance him altogether, for his immoralities. A weak or wicked ruler over a nation is a natural evil. If one is more weak or wicked than another, there is a choice between two natural evils. To say that it is a moral evil to make the choice between them, needs to be proved, but I think it cannot be proved.

Arđ. What do you think of the union of Church and State? Is it not desirable that the State should be governed by the laws of Christ?

Th. It appears from what I have already said, that I think all men in office are bound to obey the laws of Christ; but that does not imply that the Church as such should administer the civil affairs of the nation, nor that there should be no civil government distinct from the government of the Church. Neither does it imply that the affairs of the Church should be under the control of the civil government. They are two distinct governments.

Arđ. How are they distinguished?

Th. The government of the Church is spiritual; and is administered by instructions, warnings, reproofs, and excommunication. The government of the State is administered by civil penalties, by fines, imprisonments, and death.

Arđ. Would it not be better to have one government, and

one set of laws, embracing all matters where laws are required?

Th. I think not. Where the State has undertaken to administer the government of the Church, they have usually so done it as to corrupt religion. And where the Church has undertaken to administer civil government, they have made bad work of it. I think both are administered best, when independent of each other.

Ard. How then can the laws of Christ be applied to the regulation of civil affairs?

Th. Those who make and administer the laws of the State, should take care to take the Bible for their guide. They should not contravene, but carry out its principles, as far as applicable. They should take these as the standard of right and wrong; and while they afford protection and encouragement to those that do right, they should discourage and punish those that do wrong. Those who administer the civil government should do it in the exercise of truth and justice, doing unto others as they would that others should do unto them. The precepts given to kings and magistrates in the Bible, sufficiently point out the great principles by which men should regulate all their political conduct. "The notion which some men seem to have, that for their political conduct they are not responsible to God, is essential atheism." Men are responsible to God for every thought, and word, and action. And if they always felt this responsibility, there would not be so much ground of complaint of bad rulers and unfaithful magistrates.

Ard. Subjects should pray, then, for their rulers, that God would incline their hearts to the ways of truth and righteousness, and lead them to the adoption of such measures as the best good of the nation requires.

Th. Yes; and when this duty is forgotten, or negligently performed, I tremble for the nation.

Ard. Do you think we ought to pray God to enlighten them by his Spirit, and *inspire* them with sound sentiments?

Th. I should not use that phraseology; because it seems to me to imply more than is to be expected. I believe that the prophets were inspired, that is, that they "spake as they were moved by the Holy Ghost." I understand this to mean that the Holy Spirit *suggested* to them what they should do. But I do not think we are to expect inspiration, since the Bible is a complete rule. Inspiration is a miraculous gift, no longer needed in the Church. What we need, is, the *sanctifying* influences of the Spirit. If the Spirit shall *incline our hearts* to receive and practise what is written in the Scriptures, that will be the best enlightening, and will be sufficient "that the man

of God may be perfect, thoroughly furnished unto all good works."

Then the pilgrims sung the following hymn:

"Lord, what a wretched land is this,
That yields us no supply,
No cheering fruits, no wholesome trees,
Nor streams of living joy.

"But piercing thorns through all the ground,
And mortal poisons grow,
And all the rivers that are found,
With dangerous waters flow.

"Yet the dear path to thine abode
Lies through this horrid land;
Lord, we would keep that heavenly road,
And run at thy command.

"Our souls shall tread the desert through
With undiverted feet;
And faith and flaming zeal subdue
The terrors that we meet.

"A thousand savage beasts of prey
Around the forest roam;
But Judah's Lion guards the way,
And guides the strangers home."

Ard. Why is it that this part of our journey is so dangerous?

Th. When men become deeply engaged in the business of this life, and a tide of worldly prosperity sets in upon them, they often lose sight, in some measure, of their responsibility to God, and sink down in carnal ease.

Ard. Would it not be wise, then, for men to keep themselves as much aloof as possible from engagements in business, and especially from political affairs?

Th. And leave all such things to the management of those that fear not God, nor regard man? Would not the interests of truth and righteousness suffer by that means?

Ard. No doubt they would. But they suffer now by the injury good men often receive from such entanglements.

Th. Then let good men be more careful to apply the principles of the Gospel to their business transactions, and their political conduct. Let them take care how they suffer their connections in business to interfere with their duty to God. Let them beware that the love of wealth does not get possession of their hearts. Let them pursue their business as stewards of God, and devote their acquisitions to his service. Let them beware of encroaching upon the Sabbath, of neglecting their devotions, of conniving at wrong in others, or of neglect-

ing the word of God. Let them be more watchful, as dangers increase. But let them not think to secure their own growth in grace, by abandoning the post of duty when the providence of God calls them to it. If they find themselves inclined to sleep on the enchanted ground, let them take the right measures to keep awake. Truth and duty, faithfully studied, and carefully attended to, will be found sufficient. When men in the court of Nero were converted to God, they were not required to abandon their stations, but to let their light shine before men, that others might see their good works, and glorify their Father in heaven.

CHAPTER LXXIV.

AND now I perceived that the pilgrims had entered upon the land of Beulah, where the air is invigorating, and the fruits are wholesome and abundant. Here they might lie down in safety, and repose in the arbors provided for them by the kindness of their King. And here nothing remains to be an occasion of apprehension to those that reach this land, but the cold river of bitter waters, which divides this region from the Celestial Country. This river is more or less an object of terror to pilgrims; and yet, it is usual for the King to send some of his shining ones to conduct the pilgrims over.

When Thoughtful and Ardent had remained in this place for a season, and refreshed themselves from the fatigues of their journey, they began to contemplate more nearly the passage of this river. And with some trembling of voice, I heard them sing :

“ There is a land of pure delight,
Where saints immortal reign ;
Infinite day excludes the night,
And pleasures banish pain.

“ There everlasting spring abides,
And never-withering flowers ;
Death, like a narrow sea, divides
This heavenly land from ours.

“ Sweet fields beyond the swelling flood,
Stand dressed in living green ;
So to the Jews old Canaan stood,
And Jordan rolled between.

"But timorous mortals start and shrink,
To cross this narrow sea,
And linger shivering on the brink,
And fear to launch away."

Th. This is my feeling; but I can scarcely tell why. I have no such doubts about the final issue, as to occasion any distress. But death itself is "the king of dread." I fear, lest, when the trial comes, I shall not bear up under it, as a Christian should. I have no anxiety to die in triumph, as many seem to have; but I wish for a composed and peaceful frame of mind, a calm reliance on the blood of atonement, a firm confidence that God will do what is best with me, and with all others, and a willingness that he should. Such a placid state of mind I should prize above all the triumphs on record. And it is my constant prayer that the circumstances of my death may be ordered in mercy, that I may glorify God in my death as well as in my life.

Ard. But why not ask to die in triumph, since that is sometimes granted to the friends of Immanuel?

Th. I have read but few accounts of what are termed triumphant deaths which did not displease me. The triumph seems to arise too much from the assurance of personal safety, and to have too much of *self* connected with it. I am pleased with what Brainerd said, in the near prospect of death. "I do not go to heaven to get honor, but to give all possible glory and praise." "My heaven is to please God, and glorify him, and to give all to him, and to be wholly devoted to his glory; that is the heaven I long for." So I desire to feel, and so I think I *do feel*, in some measure, or I should have no hope of going to heaven. But I see nothing to prevent a self-deceived person from dying in triumph, if his hope is only strong enough. If one is tired of suffering in this world, and feels confident of going to heaven, I should expect him to be anxious to die, and greatly rejoiced as he saw the time approach. I should expect him to talk much of the crown of glory he was expecting to receive, and of the happiness of being in that world where there is no more sorrow nor pain. But I should fear, that, if these were the subjects which chiefly occupied his thoughts, he had no part in the religion of Brainerd, and those like him.

Ard. Then you do not think a willingness to die is any certain evidence of being prepared.

Th. By no means. The suicide is willing to die, or he would not destroy his own life. The self-deceiver, when weary of the world, is often willing to die. And such a one may be very desirous of it, in order to be delivered from suffering, as he expects he shall be. I think a willingness to *live*, and *suffer* the

will of God, is quite as essential to the Christian character, as a willingness to die. I have heard men pray that they might not survive their usefulness, when I was very unpleasantly affected by it. For it seemed to convey the idea, that *living to suffer*, was so undesirable, that they could not submit to it, even when God should see good reason for it. Do you remember the anecdote of Whitefield and Tennent?

Ard. Yes. On some occasion, when they were together, and a number of other ministers, Whitefield was speaking of the difficulties and trials of the ministry, and the limited success of their labors. He said he was weary with the burdens and fatigues of the day; declared his great consolation to be, that his work would soon be done, when he should depart and be with Christ; and that the prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labor. When the rest had assented, and Mr. Tennent had not, and seemed to look displeased, Whitefield addressed him in particular, and said, "You are the oldest man among us, do you not rejoice to think that your time is so near at hand, when you will be called home and freed from all the difficulties attending this checkered scene?" Mr. Tennent answered, "No, sir, it is no pleasure to me at all, and if you knew your duty it would be none to you. I have nothing to do with death; my business is to live as long as I can—as well as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home."

Th. I approve of Mr. Tennent's decision. It is a privilege to live, and it is a privilege to be employed in the service of God here. And we do wrong, if we become weary of it, and indulge the wish to be discharged. And if we are laid aside from active labor, and can do nothing but *live and suffer* for the honor of his name, that ought to be regarded as a privilege too. And so far from indulging an anxious desire to be released, we ought not only to let patience have her perfect work, but to be thankful for the privilege of honoring our Lord in such way as his superior wisdom shall direct. To glorify God is the great thing, whether it be in life or in death.

Ard. You will of course approve of the account we have of the dying moments of Mr. Meek. His last sickness was one of the most painful kind. "When asked at one time, if he did not sometimes get weary of life, he said, 'It is wearisome. But I have sometimes heard persons express a desire to die, when it was painful to me. I desire to have no will on the subject.' Speaking of his disease, as that which for many years he had dreaded more than any other, he pointed to a passage in the life of Pearce, as expressive of his own feelings. "It was never

till to-day that I got any personal instruction from our Lord's telling Peter by *what death* he should glorify God. Oh, what a satisfying thought, that God appoints those means of dissolution, whereby he gets most glory to himself. It was the very thing I needed; for, of all the ways of dying, that which I most dreaded is that in which it is now most probable my disorder will issue. But, oh, my dear Lord, if by *this death* I can most *glorify thee*, I prefer it to all others."

Th. In speaking of his hope, he said, "I have never allowed myself to be very confident of arriving at heaven, lest the disappointment should be the greater. I know that the heart is exceedingly deceitful, and that many will be deceived. And why am not I as liable to be deceived as others?"

Ard. Similar too were the dying moments of Dr. Reasoner. When asked if he had any fear of death, he answered, "I cannot say that I have no dread of the passage through the dark valley; but I am not afraid of what is beyond." When asked if his hope sustained him, he said, "Oh yes, I believe that I shall be accepted. I shall be greatly disappointed, if I am not." When asked if he desired to depart, and be with Christ, he said, "I don't wish to die to-day, nor to-morrow; but the thought that I shall soon be gone gives me pleasure."

Th. The doctrines which these men had preached were a great support to them in the hour of death. Mr. Meek said, of the doctrines of grace, "I do not need anybody to tell me that they are true. I am fully convinced of their truth, by my own experience." Dr. Reasoner said, "I have an assurance of *faith*. I can say, I do *know* that the doctrines which I have preached are true." When Brainerd thought himself to be near death, he says: "As I saw clearly the truth of those great doctrines which are justly styled the doctrines of grace, so I saw with no less clearness that the essence of religion consists in the soul's conformity to God, and acting above all selfish views, for his glory, longing to be for him, to live to him, and to please and honor him in all things; and this from a clear view of his infinite excellency and worthiness in himself to be loved, adored, worshipped, and served by all his creatures. The next thing I had then to do, was to inquire whether this was my religion. And here God was pleased quickly to put this question out of doubt, by showing me that I had, from time to time, acted above the utmost influence of mere self-love; that I had longed to please and glorify him, as my highest happiness. I felt now pleased to think of the glory of God; and longed for heaven, as a state wherein I might glorify God perfectly, rather than a place of happiness for myself."

Ard. So I desire it may be with me, in my departing mo-

ments. Let me have a clear and lively sense of divine truth on my mind. Let me realize that God is worthy of supreme affection, for his own sake. Let me have a clear view of the glory of his infinite holiness, justice, goodness, and truth. Let me feel how suitable it is, that he should make all things for himself, and work all things after the counsel of his own will, and do all for his own glory. And if I shall have a lively sense of these things, I think it will sustain me when walking through the dark valley.

Th. I join you in that wish. And hope to make it my daily prayer, while I live, to be thus supported in the trying hour.

Then the pilgrims sung :

" Father, I long, I faint to see
The place of thine abode ;
I'd leave thine earthly courts, and flee
Up to thy seat, my God.

" There all the heavenly hosts are seen,
In shining ranks they move,
And drink immortal vigor in,
With wonder, and with love.

" Then at thy feet with awful fear
Th' adoring armies fall ;
With joy they shrink to *nothing* there,
Before the Eternal All.

" There I would vie with all the host
In duty and in bliss ;
While *less than nothing* I could boast,
And *vanity* confess.

" The more thy glories strike my eyes,
The humbler I shall lie ;
Thus while I sink, my joys shall rise
Unmeasurably high.

THE END.





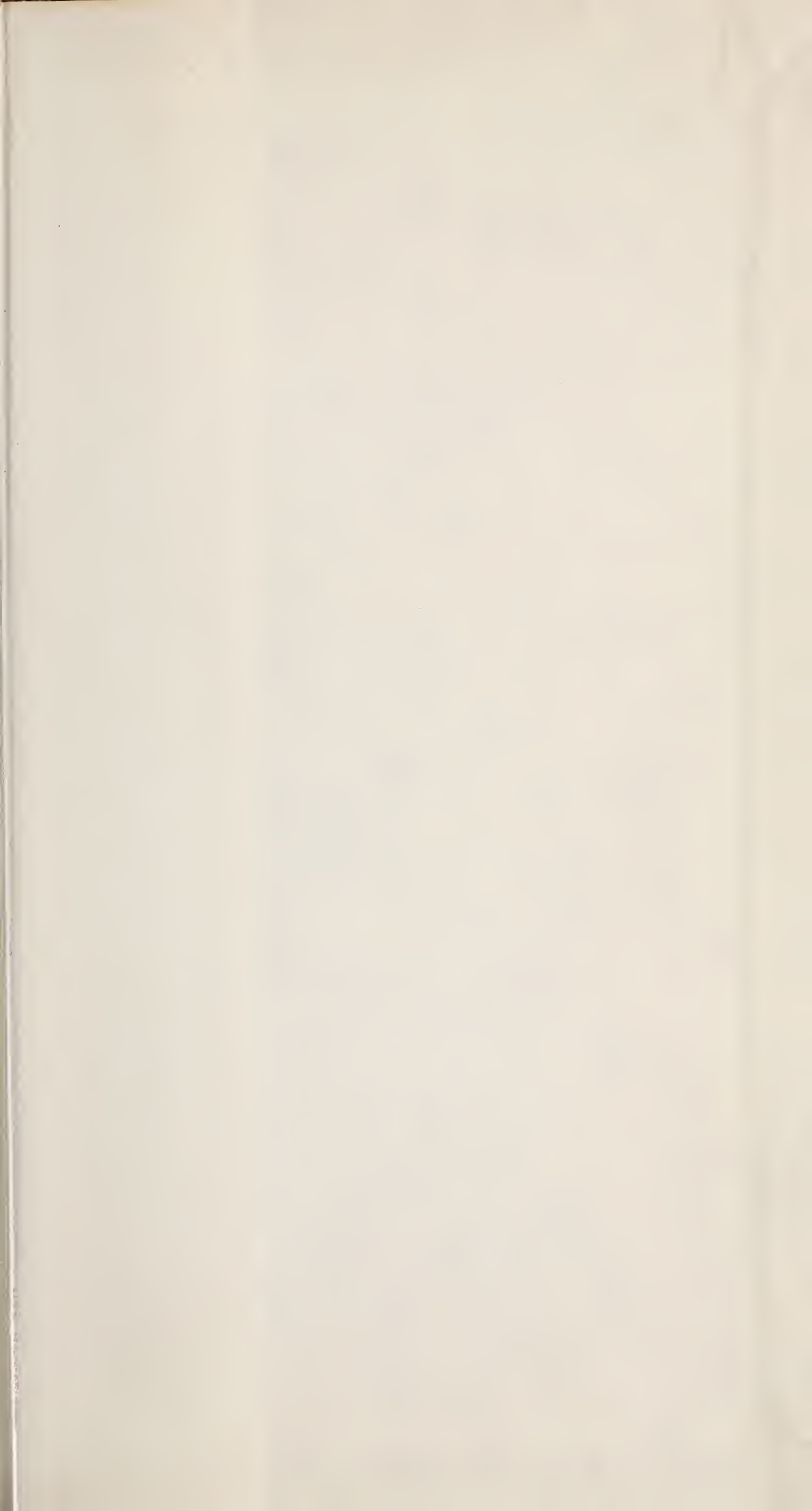


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